A Phantasy About A Myatt

Preface

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Preface

Five items concerning the modern and now widely believed phantasy about David Myatt, (DM) the core of which is that he is the person behind the pseudonym 'Anton Long' (AL) and thus the founder of the modern Occult movement known by the acronyms ONA and O9A.

It is a phantasy because it is an imagined belief which, despite the claims made by its believers, has no factual evidence, no primary sources, to support it.

It is in the nature of phantasies that they spawn variations, and are embellished, over the years and the phantasy about DM is no exception.

° *The Perennial Phantasy About Mr Myatt* provides a critique of the nine parts which form the foundation of the current phantasy, which phantasy is, as described there:

> I. That DM=AL and therefore that DM founded the Occult movement known by the acronyms ONA and O9A.
> II. That since DM founded the O9A he is responsible and/or accountable for what others, such as self-described O9A adherents or those alleged to be O9A adherents, do or have done or may do.
> III. That since AL promoted deception and misdirection, DM is deceptive, with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of some diabolical plan, and therefore can be ignored.
> IV. That DM is still a neo-nazi.
> V. That anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM.
> VI. That DM spends every day or almost every day searching for his name on the Internet and on social media.
> VII. That he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings.
> VIII. That there is an academic consensus that DM=AL.
> IX. That, contrary to jurisprudence, it is for Myatt and not for them to prove (a) that he is not AL, and (b) that he is not behind the various pseudonyms or blogs or websites or articles or books who or which promote his works.

° *An Analysis Of The Equation DM=AL* considers the claims made by several academics regarding the phantasy.

° *A Matter Of Honour* is Myatt's response, in 2013, to the "unsubstantiated rumours and allegations regarding involvement with Occultism".

° *Evidence, Social Media, And David Myatt* concerns the 'evidence' for the phantasy presented by a journalist who has written about the O9A and who claimed to have studied the O9A for over six years.

° *Some Indicative Social Media Screenshots* contains a selection of items from recent social media posts which concern the phantasy or parts of it or embellishments of it.

Regarding the last two items, such is the nature of the 'internet thingy', and especially of its sibling 'social media', that the language used by some opponents of Myatt is, especially if they are anonymous, somewhat vulgar as perhaps befits the zeitgeist of our modern era and as exemplified in some of the social media posts.

Included as an Appendix is Myatt's answer to the fundamental question τί ἐστιν ἀλήθεια: what is truth.

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The Perennial Phantasy About Mr Myatt

A phantasy is an imagined or irrational belief or idea which has no factual evidence to support it; an irrational or imaginary depiction or hallucination of something or of some person(s) not actually present. A phantasist is a person who propagates a phantasy they believe in, either personally to others or by some medium of communication such as written or digital material.

A phantasy about a person does not need evidential facts to support it, for it is sufficient to repeat it, ad nauseam, to others personally or by modern means such as social media. For there are always individuals who will believe the phantasy is real if it is repeated often enough by many individuals, just as a zealous religious preacher or political propagandist can usually convince some people to accept their 'message' or 'revelation' or claim if they repeat it often enough, or if their audience believes them to be sincere or an authority about a particular matter.

The Perennial Phantasy

There are nine essential parts to the elaborate, decades-long, and recurring phantasy about David Myatt:

I. That DM=AL and therefore that DM founded the Occult movement known by the acronyms ONA and O9A.
II. That since DM founded the O9A he is responsible and/or accountable for what others, such as self-described O9A adherents or those alleged to be O9A adherents, do or have done or may do.
III. That since AL promoted deception and misdirection, DM is deceptive, with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of some diabolical plan, and therefore can be ignored.
IV. That DM is still a neo-nazi.
V. That anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM.
VI. That DM spends every day or almost every day searching for his name on the Internet and on social media.
VII. That he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings.
VIII. That there is an academic consensus that DM=AL.
IX. That, contrary to jurisprudence, it is for Myatt and not for them to prove (a) that he is not AL, and (b) that he is not behind the various pseudonyms or blogs or websites or articles or books who or which promote his works.

Claims I - VII

The salient reality is that no one has ever provided any probative evidence {1} for the claims/accusations made in parts I - VII. What is often used as 'proof' by those making the claims/accusations is the fallacy of appeal to authority {2} with their 'proof' thus the citation of some secondary source such as some published book(s) or article(s) or, more often, the tertiary Internet source called 'wikipedia' which is a collection of secondary sources.

What is often claimed to be evidence of part I and part VII is that there is a similarity of writing style, of writing in the same 'idiosyncratic way', of the use of certain terms and phrases. Yet when asked to provide evidence in the form of texts for comparison by DM and AL, the comparisons are either not provided or the claimants/accusers resort to the fallacy of appeal to authority by citing works such as those by Senholt, Goodrick-Clarke, and Introvigne whose claims about Myatt {3} (i) do not derive from primary, probative, sources but from secondary sources, or (ii) are personal opinion, or (iii) are based on the fallacy of incomplete evidence. {4}

In this matter of a claim regarding similarity of writing style, some phantasists have stated that they are prepared to hire a professional forensic linguist in order to confirm their claim, but (i) when asked to do so and publish the results they did not respond, and (ii) as described in the 2022 essay *Author Profiling In The Case Of David Myatt And Anton Long* {5} the forensic linguist would be faced with certain problems one of which would be

> "the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare. What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?"

Both Myatt and 'Anton Long' have published thousands of texts, between the 1970s and 2012 in the case of Anton Long, and between the 1970s and 2025 in the case of Myatt.

Another problem would be the O9A *Manual of Style*, as described in that essay, where it is stated

> "that certain O9A texts whether written by Anton Long himself or by his students may have deliberately copied aspects of Myatt's style, formatting, grammar and spelling in order to 'make certain people draw the fallacious conclusion they were intended to make', {6} and secondly that such a 'sinister' purpose combined with the use of the O9A manual of style was part of the O9A's Labyrinthos Mythologicus."

Claim VIII

In relation to part VIII there is no academic consensus. George Sieg stated that the identification is "implausible and untenable based on the extent of variance in writing style, personality, and tone." {7} In addition, other academics, such as Jeffrey Kaplan, have stated that Myatt and Long are separate people, {8} with others of the opinion that 'Anton

Long' was a pseudonym used by multiple individuals over the last thirty years {9} and that it "is possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors." {10}

Claim IX

A common tactic among the phantasists is the use of what is arguably a form of the fallacy of *petitio principii* and who thus phrase the phantasy or parts of it in the form of a question to which question they provide the expected answer. For example, "who else apart from Myatt would be so zealous about Myatt/about replying to posts about him/about posting links to his works/ other than Myatt himself?"

To which question(s) they expect or demand a reply, either not knowing or conveniently ignoring the salient, logical, reality that it is for the accuser, for those making an accusation of accusations, not the accused, to provide evidence, in the absence of which a claim or accusation remain just an unsubstantiated claim or accusation.

A common feature or trope {11} among those who believe in the phantasy and who propagate it in whatever manner is the use, intentionally or otherwise, of the große Lüge (Big Lie) propaganda technique. Which is when a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and allegations is ever presented.

The technique is mainly based upon the fallacy of ad populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Conclusion

Despite there being no evidence whatsoever from primary sources for the phantasy about Mr Myatt, it is believed by thousands of people around the world usually on the basis of the fallacy of appeal to authority. It is also assiduously propagated by phantasists on an almost daily basis often by the medium of the Internet and either (i) because the phantasist is politically motivated and adheres to slogans such as "never forgive, never forget" or (ii) because the phantasist has been emotively persuaded by someone or by some propaganda that Myatt is 'evil' and/or a terrorist who founded and is still influential in a now "prolific neo-nazi terror network" responsible for multiple murders world-wide, and who also founded and is still influential in an Occult movement.

In terms of propaganda, in 2021 Myatt was listed by the policy group the Counter Extremism Project (CEP) as one of the twenty most dangerous extremists in the world {12} and, in conformity with the phantasy and thus without citing any primary sources, the CEP described Myatt as "the founder of The Order of Nine Angles".

This belief and the spread of such propaganda is symptomatic of the zeitgeist of our times where the opinions and the interpretations of others about a matter or about a person are rapidly spread and often readily believed with the quiet, the cultured, the civilized, the scholarly, art of acquiring knowledge of a matter or of a person by personal research over an extended period using primary sources unknown or unappreciated and certainly seldom practised among the general populace and even by journalists and many academics.

In the matter of the perennial phantasy about Mr Myatt and of such a civilized art it is perhaps only fitting to quote what Myatt wrote in 2012; that

> "those who use [the] Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (i) a reasoned, balanced, and thus ethical, judgement; (ii) the empathy of manifold direct personal contacts; and (ii) a scholarly research and/or a personal knowing extending over many years.
>
> Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information." {13}

In his 2024 text *Research, Primary Sources, And Pathei-Mathos* he wrote that he "regarded and regard reason, logical reasoning, and scholarship using primary sources, as essential human virtues." {14}

However, we and the few others who in this digital era acknowledge the value of the art of scholarship, have no illusions regarding the phantasy about Mr Myatt: his words and our words, his post-2011 essays and ours, will neither stop the propagation of such a phantasy nor prevent susceptible and receptive others from believing it.

Yet as TS Eliot, Myatt's favourite modern poet, wrote:

> Midwinter spring is its own season
> Sempiternal though sodden towards sundown,
> Suspended in time, between pole and tropic ...

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same.

Rufus Malisius et al
2025

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{1} As noted in the Appendix, probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

{2} The fallacy of appeal to authority is described in the Appendix.

{3} qv. *Part One: A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne*, of *An Analysis Of The Equation DM=AL*, https://archive.org/download/dmyatt-equals-anton-long/dmyatt-equals-anton-long.pdf

{4} The fallacy of incomplete evidence is described in the Appendix. See also the section on Senholt in *A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne*, of *An Analysis Of The Equation DM=AL*, q.v.

{5} https://archive.org/download/dm-o9a-author-profiling/dm-o9a-author-profiling.pdf

{6} The reference is to a typewritten letter dated 28th August 103 yf (1992 ev) which is reproduced in facsimile in volume one of *The Satanic Letters of Stephen Brown*, https://archive.org/download/satanicletters-1/satanicletters-1.pdf

{7} *Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles*. International Journal for the Study of New Religions, volume 4, number 2. 2013. p.257.

{8} *Religiosity and the Radical Right: Toward the Creation of a New Ethnic Identity*, in Jeffrey Kaplan and Tore Bjørgo (editors), *Nation and Race: The Developing Euro-American Racist Subculture*. Northeastern University Press. 1998. p.115.

{9} *Mysticism in the 21st Century*. Sirius Academic Press. 2013. p.92.

{10} Daveed Gartenstein-Ross & Emelie Chace-Donahue, *The Order of Nine Angles: Cosmology, Practice & Movement*, Studies in Conflict & Terrorism, 2023. DOI: 10.1080/1057610X.2023.2186737

{11} A trope is defined in the Appendix.

{12} https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

It is perhaps relevant that the CEP is financed by several Western governments, including the United States, and in its own words is "led by a renowned group of former world leaders and diplomats".

{13} *A Matter of Honour*, https://davidmyatt.wordpress.com/wp-content/uploads/2018/08/a-matter-of-honour.pdf

{14} https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

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Appendix
Glossary Of Terms

Trope

> "Where the Trope is far fetch'd, and hard, 'tis fit for nothing but to puzzle the Understanding", John Dryden, Juvenal (1697)

A trope is a figure of speech (verbal and written) which is far fetched; a motif, a motive or theme, that represents something which is illogical (such as a fallacy of reasoning) or which is unproven or hearsay or propaganda. The fallacies of reasoning include the appeal to authority and ad populum.

One example of a trope in common use is belief in and the propagation of a phantasy about a person; which phantasy, given the nature of phantasies, does not require any evidence to sustain it or for it to be believed.

Fairness And Jurisprudence

In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.

The civilized rule, the fair thing to do, was that unless a person had done their own research using primary source material or had personal direct contemporaneous experience of an event or had extensive personal experience of a group, or personally knew a person over an extended period of time, then they reserved their judgment and did not venture forth, did not publicly give, their opinion. In respect of a person, accused of something or the subject of rumours, they gave them the benefit of the doubt until probative evidence proved otherwise.

Probative Evidence

Probative evidence is evidence which provides proof regarding a claim or an assertion or reveals the facts about an event or an occurrence or which on the balance of probability provides such proof.

While most often used in a legal sense in a trial in an established Court of Law, the term is also applicable in the matter of scholarly research using primary sources concerning an event (historical or otherwise) or concerning a person.

Scholarly

To be learned, to be a scholar in the traditional sense, is to have a profound knowledge gained by individual study. The criteria of scholarship are: (i) a detailed, meticulous, unbiased original research on and concerning a specific topic or topics or subject or person undertaken over a period of time, usually a year or more in duration and involving primary source material; (ii) an ability to be able to read primary sources in their original language; and (iii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject being the logical result of the cumulative scholarly learning so acquired. If the researcher cannot read primary sources in their original language and has to rely on the translations of others then their conclusions are not original and not scholarly just as if they commit logical fallacies - such as the fallacy of Incomplete Evidence - then their conclusions are also not scholarly.

Fallacy Of Appeal To Authority

The fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam, is somewhat misunderstood in this age of the Internet. It is not only citing or quoting a person or persons who is/are regarded, by the person citing or quoting or by others, as an authority or 'expert' on a subject but also citing or quoting the opinion given by some institution, or 'policy/advisory group' or similar, on a subject, regardless of whether or not the 'expert' or institution or whatever has their opinion published by some means or some medium regarded as 'mainstream', academic, or 'respectable' or authoritative.

The crux of the fallacy is a reliance by someone or by some others on who or what is regarded in a particular society as an authority on or as having a detailed or 'expert' knowledge of a subject or subjects.

Thus a statement such as the fallacy of appeal to authority "is when the opinion of a non-expert on a topic is used as evidence" is itself fallacious because although it appears to be a decisive statement regarding 'authority' it is logically not so having not only restricted the fallacy to those are not 'experts' but does not define what an 'expert' or a 'false expert' is or are or who or what person or institution, or 'policy/advisory group' or similar has the 'authority' to declare someone an 'expert' or a 'false expert' in a certain subject or subjects, and from whence a person or an institution, or 'policy/advisory group' or similar derives their own authority to make such declarations.

The corollary of the appeal to authority is personal research by scholarly means of a subject using primary sources.

Primary Sources

Primary sources include contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials individuals used to describe (i) events in which they were participants or observers, and (ii) ideas or creations - such as a philosophy, music, literature, or art-work - which they were responsible for. Hence in the matter of a philosophy such as that of Heidegger the primary sources are his published writings, authenticated recordings or transcriptions of his speeches/lectures, and authenticated unpublished manuscripts if any. The writings, opinions, and conclusions of others about that philosophy, and other translations of his work, are secondary sources, with compilations of quotations from such secondary sources, a tertiary source.

Fallacy Of Ad Populum

This is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that something is true or that someone or some many are guilty or culpable.

Fallacy Of Argumentum ad Hominem

Argumentum ad hominem is when the character and/or the motives and/or the identity of the person presenting an argument is/are maligned or called into question often in an attempt to deflect attention away from the topic being discussed or from the opponents failure to answer questions asked of them or provide the evidence they were asked to provide.

Fallacy of Composition

Also known as the Fallacy of Illicit Transference. This is an example of equivocation, and is when a generalization is made from a few specific instances or examples with the generalization then applied to pejoratively describe or malign a group or organization or person.

Fallacy Of The False Cause

Generally referred to by the Latin phrase *non causa pro causa*. This fallacy is the assumption that one thing is the cause of another without any logical reasoning.

Fallacy Of Incomplete Evidence

Also known as the fallacy of suppressed evidence. This is when evidence which disproves or may disprove a claim or conclusion is not considered either deliberately (suppressed evidence) or because of a lack of detailed and scholarly research.

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Appendix Source:
Rational Discourse, Logical Reasoning, And The Internet
https://archive.org/download/rational-discourse-internet/Rational_Discourse_Internet.pdf

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An Analysis Of The Equation DM=AL

° Introduction
° Part One: A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne
° Part Two: Academic Articles
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° Appendix Three: Two Academic Articles And The Problem Of Primary Sources

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Introduction

There is a modern urban myth - or phantasy {1} - that David Myatt, former neo-nazi activist and former Jihadist, {2} is Anton Long, the founder and chief propagandist (1976-1992) of an esoteric philosophy publicly known by the acronym O.N.A.

This phantasy is prevalent on the Internet and is particularly spread by means of 'social media' with believers in the phantasy often claiming such things as that "there is a clear academic consensus that DM=AL".

Given such a claim we review the two academic articles, both from 2023, and the three academic books which mention Myatt and Long. The two 2023 articles are (a) *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, 2023, https://doi.org/10.1080/1057610X.2023.2186737 and (b) *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles* by Shanon Shah, Jane Cooper & Suzanne Newcombe, 2023, https://doi.org/10.1080/1057610X.2023.2195065. The three books, or chapters in academic books, are (i) Jacob C. Senholt, in the chapter *Secret Identities in the Sinister Tradition: Political Esotericism and the Convergence of Radical Islam, Satanism, and National Socialism in the Order of Nine Angles*, in *The Devil's Party: Satanism in Modernity*, edited by Per Faxneld and Jesper AA Petersen and published by Oxford: Oxford University Press, 2012; (ii) Massimo Introvigne, *Satanism: A Social History* published by Brill, Leiden, in 2016; and (iii) Black Sun by Goodrick-Clarke published by NYU Press in 2002.

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Part One
A Critical Analysis: Senholt, Goodrick-Clarke, And Introvigne

Senholt

A critical examination of Senholt's text reveals that he does not present any textual evidence from, for example, forensic linguistics, or present multiple examples of writings by both Myatt and Anton Long for analysis, or provide evidence based on his own research using primary sources.

Instead, he expresses an opinion as in the claim that 'Anton Long' is "the pseudonym of David Myatt" and in claim that

> "when one has a closer look at many of the basic ideas and the terminology used in the ONA, it appears as if there are many glaring similarities to Myatt's own ideas."

Thus Senholt in regard to that latter claim cites terms such as Homo Galactica, causal and acausal, and Aeons while failing to mention the obvious fact that such borrowing of terms, ideas and concepts, is and has been common for centuries and is not evidence of a direct and personal link between those using such terms, ideas and concepts.

As Myatt wrote in a 2012 detailed critique of Senholt's claims titled *A Matter Of Honour*:

> "As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link." {3}

Senholt also claims that Myatt's diverse and exeatic life is an example of O9A Insight Roles which mean "gaining real-life experience by working undercover for a period of 6-18 months".

Yet of five Insight Roles mentioned in a 2004 O.N.A. text, Senholt cites three which he claims Myatt has undertaken: (a) "Join or form a covert insurrectionary organization, dedicated to National Socialism", (b) "Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO", and (c) "Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate historical revisionism".

What Senholt neglects to mention is that Myatt promoted National Socialism for thirty years (1968-1998) not for the "6-18 months" of an Insight Role, and was a Muslim who supported Jihad for over ten years (1998-2009) not for the "6-18 months" of an Insight Role. Which places Senholt's claim into perspective. In addition, he does not mention the obvious facts that the O9A might have been inspired by the nature of Myatt's exeatic life to concoct such Insight Roles, and that Myatt's life does not include other suggested roles such as being an assassin, and joining the police or the armed forces.

Senholt also neglects to mention that over the decades the O9A has regularly changed what constitutes an Insight Role. {4}

Since Myatt's critique, in the *The Logical Fallacy of Incomplete Evidence - A Case Study* section of his *A Matter Of Honour* text, {3} effectively deconstructs Senholt's claims it is relevant to quote from it at some length.

<begin quotation>

[T]he omitted facts and circumstances that do not support Senholt's claims and conclusions include:

§ (1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

> "In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause.
>
> These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year. However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]
>
> I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.
>
> This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].
>
> However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled Occultism and National-Socialism, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."

By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'. Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler).

One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

§ (2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography *Myngath* where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. *Concerning The Nature of Religion and The Nature of The Numinous Way*] and of the sacrament of confession. As I wrote in *Soli Deo Gloria*:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as *Pathei-Mathos - A Path To Humility.*

§ (3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

§ (4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are:

(a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims, and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

§ (5) My semi-autobiographical poetry, my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

§ (6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

<end quotation>

Goodrick-Clarke

The reference is to the 2002 book *Black Sun* by Goodrick-Clarke, who like Senholt, does not present any evidence from his own or any other scholarly research based on primary sources but just presents a personal opinion such as (i) the claim on pages 215-216 that "the Order Nine Angles (ONA) was founded by David Myatt" and (ii) the claim on page 216 that the "young Myatt made contact with a coven in Fenland the following summer and later joined secret groups in London practicing the magic of the Golden Dawn and Aleister Crowley," and (iii) the claim on page 217 that "Myatt’s activity on the far-right political fringe proceeded in tandem with his deepening involvement with the black arts, " and so on and so on.

It transpires that all such claims are based on Goodrick-Clarke's assumption that Myatt was the author of a 1992

typescript titled *Diablerie, Revelations of a Satanist*, a photocopy of which is in the British Library, {5} but for which assumption Goodrick-Clarke does not provide any evidence from his own research using primary sources. Nor does he cite any scholarly work that does provide such evidence because there was not then nor is there now any such scholarly source about Myatt.

In addition, as is common in items about DM=AL which reference Goodrick-Clarke and his claims about Diablerie, the authors fail to mention or cite the 2013 text *A Skeptic Reviews Diablerie* {6} which examines Diablerie in detail in the *Content and Style*, the *Errors and Omissions* and the *Motive and Author* sections.

The author of *A Skeptic Reviews Diablerie* writes that:

> it is difficult to: conceive of Myatt, intellectual and poet, a married man aged 41 at the time, depicting himself in the way Anton Long is depicted in that 1991 text Diablerie – as an arrogant, self-opinionated, pompous man who talks like some character in a Dick Tracey comic strip: "the world was mine – if I chose to take it". "London called."
>
> Not to mention using words straight out of a Star Wars movie – "the dark side". Neither can I conceive of Myatt creating such a two-dimensional wooden B-movie villain as the Anton Long of Diablerie is (or comes across as), as part of some elaborate ploy to create 'the Anton Long myth' and thus bolster the credentials of the Order of Nine Angles. The "perfection of evil" as Anton Long pompously claims to be in Diablerie?
>
> Certainly not. Surely the author of *Breaking The Silence Down* (written 1985) – with its depiction of Sapphic love and its believable main character Diane {7} – could have come up with a better characterization of Anton Long.

The author concludes *A Skeptic Reviews Diablerie* with the statement that their

> "conjecture is that Diablerie was written by Beesty Boy, aka 'Christos Beest', who at the time – 1991 – was a young man in his early 20's, a fan of Star Wars, had been involved with the ONA for several years, was working on his Sinister Tarot, was editor of Fenrir, and whose ONA booklet *Antares: The Dark Rites of Venus*, Coxland Press would publish two years later."

Introvigne

The reference is to the 2016 book *Satanism: A Social History* in which Introvigne commits and relies on the fallacy of argumentum ad verecundiam by stating that Goodrick-Clarke had 'confirmed' Myatt was Anton Long and that Senholt "offered a number of elements confirming that Long was indeed Myatt".

In common with both Senholt and Goodrick-Clarke, Introvigne neither presented any evidence, based on his own scholarly research using primary sources, or from any scholarly work of the life of Myatt based only on primary sources, in the latter case because no such work currently exists.

Therefore, In scholarly terms, those who cite Senholt and Goodrick-Clarke and Introvigne, commit the fallacy of argumentum ad verecundiam, also known as the fallacy of appeal to authority, which is

> "citing or quoting a person or persons who is of who are regarded, by the person citing or quoting or by others, as an authority on a subject with the implicit assumption or an overt spoken or written assertion that such an authority should be respected because, for instance, the 'authority' is an academic while the disputant is not and therefore the opinion or statement by the 'authority' is the correct one." *Research, Primary Sources, And Pathei-Mathos* {8}

The author of that definition also notes that in recent decades there have been attempts to redefine certain fallacies, and that in regard to the fallacy of appeal to authority,

> "the re-definition is along the following lines: that the fallacy is when the opinion of a non-expert on a topic is used as evidence; which statement is, while appearing to be a decisive statement concerning 'authority', is not so for two reasons. First, because the presumption is that the opinion or statement by a 'non-expert' is inferior to the opinion or statement of an 'expert'; second, there is the question of what criteria is used to define 'an expert' as distinct from a 'non-expert' and thus from whence or from whom or how the 'expert' derives their presumed authority on a particular subject; presumably by an appeal to others who are regarded, at the time, as 'experts' themselves, or by an appeal to the 'authority' of an academic institution or some conclave or institution of 'experts' on the subject in question.
>
> This presumption regarding expert knowledge or expertize is contrary to both experimental science and scholarship, for both can and have been used to overturn accepted, and current or past 'expert', opinion."

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Part Two
Academic Articles

Occult Beliefs and the Far Right: The Case of the Order of Nine Angles

The authors write:

> "The true identity of Long has officially remained a mystery to academic researchers, journalists and members of the movement. There is enough textual evidence to suggest that Long is the *nom de guerre* of David Myatt, the founder of the British neo-Nazi National-Socialist Movement (NSM) [...]
>
> Some of the ONA's later texts appear to admit that Anton Long was Myatt's *nom de plume*."

Significantly, (i) the one footnote they provide regarding 'textual evidence' is to Senholt whose opinions and committal of the fallacy of incomplete evidence have been reviewed above; (ii) they suggest that "Anton Long could also have been a name adopted by a living individual which has morphed into a persona to which multiple people now contribute", and (iii) that their "sources are the online, 'primary source' texts produced by the ONA and groups associated with it, all accessible via public domain".

Their sources are thus to secondary ones, not to primary ones, which primary sources in the matter of the O.N.A. are the writings of Anton Long between 1976 and 1992. {9}

The Order of Nine Angles: Cosmology, Practice & Movement

According to the authors the writings of Anton Long "form the basis of the philosophy and practices" of the O9A and that they "give Long's texts more weight than those of others because his writings are repeatedly referenced by O9A texts as the foundation of the philosophy."

To their credit, in respect of DM=AL, the authors not only mention Myatt's denial but also cite his 2012 essay *A Matter of Honour*, {3} which is a primary source in the matter and deals in detail with the allegation, with the authors going on to write that "it is also possible that Anton Long is a pseudonym used or appropriated by multiple O9A authors."

However, their treatment of the matter of DM=AL is understandably perfunctory given that the concern of the article is as their title indicates the cosmology and practice of the esoteric movement that is the O9A.

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Conclusion

It is indisputable that the two academic articles and the three academic books which have so far dealt with the matter of DM=AL fail to provide scholarly evidence that the identification is valid.

Haereticus Reputandus
2025

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Footnotes

{1} qv. Appendix One.

{2} qv. *The Peregrinations Of David Myatt: National Socialist Ideologist,* 2023, ISBN 979-8392990900. Part One 1984-1998, Part Two 1999-2008, Part Three 2009-2017.

{3} https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

{4} qv. *The Seven Fold Way Of The Order Of Nine Angles, A Modern Practical Guide* which states that

> "nothing about the 7FW is dogmatic or fixed. What is suggested here - such as various Insight Roles - are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made [...]
>
> Some suggested Insight Rôles are:
> § Join or form and become an active part of a political organization of the so-called extreme Left or of an anarchist nature whose aim is to replace, by political means, the current political status quo.
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska."

https://web.archive.org/web/20210205003822/https://omega9alpha.files.wordpress.com/2019/10/o9a-trilogy-print.pdf

{5} General Reference Collection Cup.711/742, BNB GB9219567

{6} https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

{7} https://archive.org/download/dwmyatt-breaking-the-silence-down_202501/davidmyatt-breaking-the-silence-down.pdf

{8} *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{9} Regarding O9A primary sources qv. Appendix Two and Appendix Three.

Appendix One
The Phantasy

Phantesme, a fantosy. *a* 1533 LD. BERNERS *Huon* xxi. 64 All is but fantesey and enchauntementes. 1535 STEWART *Cron. Scot.* III. 365 Trowand that tyme it wes ane phantasie. *a* 1583 GRINDAL *Fruitful Dial.* Wks. (1843) 59 No bread..but certain fantasies of white and round.

3. Delusive imagination, hallucination; the fact or habit of deluding oneself by imaginary perceptions or reminiscences. ? *Obs.*

a. 1340–70 *Alisaunder* 384 For fere, ne fantasie faile they nolde. *c* 1374 CHAUCER *Troylus* v. 1535 This fool of fantasie [*sc.* Cassandra]. 1574 R. SCOT *Hop Gard.* (1578) 60 Such as haue Mountaynes in fantasie and beggery in possession. 1602 SHAKS. *Ham.* I. i. 54 You tremble and look pale: Is not this something more then Fantasie? 1658 S. SIMPSON *Unbelief* ix. 66 They thought it was but meer fantasie and imagination.

β. a 1533 FRITH *Disput. Purgat.* (1829) 83 Making .. the elders .. to wander in phantasies. 1654 *Case of Commonwealth* 50 If we falter, or be mis-led through phant'sie. 1675 BROOKS *Signal Presence of God* 20 Raising such a phantasy in the Lyons that they looked upon Daniel .. as on one that was a friend unto them. 1753 SMOLLETT *Ct. Fathom* (1784) II/1 He will..be sometimes misled by his own phantasy.

4. Imagination; the process or the faculty of forming mental representations of things not actually present. (Cf. FANCY *sb.* 4.) Also *personified.* Now usually with sense influenced by association with *fantastic* or *phantasm*: Extravagant or visionary fancy.

The phantasy is not only that DM=AL, but also (i) that since AL promoted deception and misdirection, DM is deceptive with DM's post-2012 writings about rejecting extremism and neo-nazism and about his philosophy of pathei-mathos therefore deceptive, part of a diabolical plan, and (ii) that anyone who criticizes the phantasy or asks for evidence that DM=AL or who writes about Myatt in any positive way is DM, and (iii) that DM spends every day searching for his name on the internet and on social media, and (iv) he posts on social media using a variety of pseudonyms in order to contradict the phantasy and post links to his post-2012 writings, and (v) that there is an academic consensus that DM=AL, and (vi) that, contrary to jurisprudence, it is for Myatt to prove that he is not AL and not for them to prove that he is AL.

> In the lands of the West, as often elsewhere in the world, the virtue of fairness has for centuries been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

The phantasy, like most phantasies, does not require evidence to support it for it relies on belief and on fallacies such as the fallacy ad populum and the fallacy of appeal to authority. Thus in the phantasy the protagonists are 'the infallibles', the true believers, while the antagonist is evil nazi Myatt. The phantasy is promoted by the große Lüge technique.

> The große Lüge (Big Lie) propaganda technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a large proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented.
>
> This technique is based upon the Fallacy Of Ad Populum which is when a person either 'follows the crowd' and believes or claims that because so many others have claimed or believe something it is probably true, or when they are convinced, usually emotively, by a propagandist or politician or by some populist speaker that

something is true or that someone or some many are guilty or culpable.

Appendix Two
Primary Sources And The O9A: An Overview

To understand the Order of Nine Angles (O9A, ONA) it is important to understand (i) the difference between primary, secondary, and tertiary sources; (ii) what constitutes an O9A primary source; and (iii) why using primary sources - not secondary nor tertiary sources - is the means to acquire a scholarly knowledge of a subject, or a person, or a group or of some event historical or otherwise.

As noted in chapter VII,

> There are currently two main ways to perceive the Order of Nine Angles, O9A, ONA. (i) By the allegations or assumptions made about it, or the opinions expressed about it, by individuals, by government or corporate funded policy groups, by political advocacy groups, and by politicians, published or recorded in printed form such as newspapers, articles, and books, and/or distributed via digital mediums such as the Internet. In scholarly terms these are considered secondary or tertiary sources, even if the allegations, or assumptions are those of an Establishment institution or an academic. (ii) By personally accessing, considering and making logical conclusions from O9A primary sources.
>
> The first way has hitherto been the way of the majority of people and depends (i) on the fallacy of appeal to authority, also known as the fallacy of Argumentum ad Verecundiam - see below - and/or on the fallacy of Ad Populum. The second way is the way of scholarly research.

As noted in chapter II,

> For centuries in the lands of the West, as often elsewhere in the world, the virtue of fairness has been admired with its cultivation in the individual regarded as a necessity for a civilized, cultured, society, based as the virtue was on restrained personal behaviour. The virtue was enshrined in one of the principles of Western jurisprudence: that the burden of proof is on the person who accuses not on the accused. Hence the fairness of the presumption of innocence until probative evidence proves otherwise.
>
> In the matter of knowledge and sources, the virtue implies and implied the use of primary not interpretative secondary sources and not the summaries of secondary sources that are tertiary sources; with a detailed study of primary sources the scholarly, the civilized, way for a person to understand, to acquire knowledge of, a philosophy or a weltanschauung or the life of an individual, be such a weltanschauung a spiritual or a religious one and be the individual a controversial figure or regarded as heretical in the societies of the past or the present.

While there have, to date, been three academic texts about the O9A, referenced and described and critiqued in chapters III and IV, there is as yet no academic consensus of what constitutes an O9A primary source. The authors of one of those texts, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A.

The authors also write: "There is enough textual evidence to suggest that [Anton] Long is the nom de guerre of David Myatt," with the only citation to, as described in chapter IX, the discredited article by Senholt who not only committed the fallacy of incomplete evidence but also failed to present any evidential facts to support his claims.

The authors of another academic text, *The Order of Nine Angles: Cosmology, Practice & Movement*, claim they "rely almost entirely on primary sources" but do not define what constitutes an O9A primary source is, and by implication what the O9A itself is as defined by such primary sources. In addition, their sources are flawed since (i) they implicitly accept claims by self-proclaimed anonymous O9A adherents, as for instance a claim regarding the authorship of Hostia which has been refuted, {1} and (ii) do not mention that, as noted in chapters IV and VI, in the matter of sources it has been argued by 'the Inner O9A' {2} that (i) the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the sole creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary sources.

The author of the third academic text about the O9A, *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, uses the Black Book Of Satan in order to determine what O9A satanism is, but, like the authors of the two other academic texts, ignores the wider esoteric context and thus, like the authors of the other two academic texts, incorrectly categorizes the O9A as satanist.

The esoteric context, as noted in chapter V, is the fundamental basis of O9A esoteric philosophy which is 'the sinister-numinous' and the associated esoteric praxises such as The Seven Fold Way, the fluidic alchemical Star Game, and the rites of Internal Adept and The Abyss, which place satanism, and, satan and an exoteric praxis such as Insight Roles into the context of a decades-long and individual hermetic quest for Lapis Philosophicus.

For (i) the Black Book of Satan is just something temporarily used by an O9A External Adept as part of their training; one aspect of their sinisterly-numinous pathei-mathos, one part of their novitiate 'rite of passage' and thus used by them when they organize and run a 'satanic temple' for between six and eighteen months. They then move on to the other tasks of the Seven Fold Way; and (ii) an Insight Role is similarly temporarily used (for between a year to eighteen months) by an O9A External Adept at the beginning of their decades-long hermetic quest, as a personal learning experience.

In the case of satan, the esoteric context is described in chapter V with reference to the 1989 Naos typescript collection: as associated with the second septenary sphere, Mercury; as a 'dark god' - Shaitan - associated with one of the paths linking the seven spheres; and thus, importantly, 'an' - not 'the' - Earth bound representative for the Dark Gods, with each Dark God an archetype to be discovered by invocations/evocations/rituals as a personal learning experience by the External Adept who having so experienced and learned moves on the next stage of the quest, the three to six month Rite of Internal Adept. {3}

The sinisterly-numinous is thus a world away from the egoism implicit in the modern satanism of Howard Stanton Levey, Michael Aquino, and their followers, and from the 'satanism' of self-proclaimed O9A adherents who neither undertake nor understand the decades-long quest for Lapis Philosophicus that is the Seven Fold Way.

Morena Kapiris
2023

{1} *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia/o9a-hostia-overview.pdf

{2} The Inner or Falciferian O9A consisted of less than a dozen students of Anton Long, many of whom were based in Oxford, and who until 2022 published items under the name 'TWS Nexion' and post-2022 under the names 'Seven Oxonians' and 'River Isis Collective/Kollective'. qv. The Order of Nine Angles: A Summary, 2018-2023, https://archive.org/download/o9a-summary/o9a-summary.pdf

{3} Diary Of An Internal Adept, https://archive.org/download/diary-internal-adept-v1/diary-internal-adept-v1.pdf

Extract from: https://archive.org/details/longusian-primary-sources_202308
(In the extract above, one defunct URL given in the archive source has been updated)

Appendix Three
Two Academic Articles
And The Problem Of Primary Sources {1}

The two academic articles are *Occult Beliefs and the Far Right: The Case of the Order of Nine Angles*, by Shanon Shah, Jane Cooper & Suzanne Newcombe, {2} hereinafter abbreviated OB, and *The Order of Nine Angles: Cosmology, Practice & Movement* by Daveed Gartenstein-Ross & Emelie Chace-Donahue, {3} hereinafter abbreviated CPM.

While both articles provide a more balanced approach to the O9A than previous academic articles, they have in our view a significant flaw in relation to citations of what the authors consider to be O9A material and thus representative of what Shanon Shah and co-authors consider to be "a new religious movement".

Thus the authors of OB (i) write about "official ONA literature" without defining what this is and use phrases such as "the ONA stresses" as if there is a standard, orthodox, ONA view about particular matters, and (ii) write about "analyzing the ONA's primary texts" without defining what constitutes a primary text and who their authors are; (iii) use the phrase "other ONA spokespersons" as if such spokespersons exist again without defining what such spokespersons are and from whence comes their authority, failing to cite numerous texts by Anton Long which mention that there is no such supra-personal authority in the O9A. {4} The authors of OB also describe Chloe 352 as "an Outer Representative of the ONA", make numerous references to her writings without mentioning Anton Long's 2011 description of that rôle as a jape, {5} and accept apparently without question her claim that all the writings in her self-published edition of Hostia were not only written by Anton Long but authorized by the O9A when the opposite is true. {6}

In summary therefore, as the authors write, they "are using these texts as internal or emic sources, i.e. produced by the ONA's insiders or spokespersons." The result is that the view of the O9A that is presented is mostly that of what the authors of CPM term "self-proclaimed adherents", not the view of the founder of what CPM term the "Cosmology, Practice & Movement" that is the O9A.

In respect of CPM, the authors write (i) that "while O9A’s texts are designed as a corpus that will be expanded over time, this does not mean everything presented as ostensibly part of the corpus is representative of O9A beliefs," and (ii) that "O9A texts often claim there is no authority when it comes to explaining the philosophy; there is only individual interpretation."

However, they also, as the authors of OB do, accept Chloe's claims regarding Hostia, and while stating that the authors of CPM "rely almost entirely on primary sources" do not define what an O9A primary source is and by implication what the O9A itself is as defined by such primary sources.

In this matter of sources it has been argued (i) that the O9A is a new esoteric philosophy; (ii) that this philosophy is unique in multiple ways; (iii) that this philosophy is the creation of 'Anton Long', (iv) that therefore the writings published by and under the name 'Anton Long' between 1976 and 2012 are the primary sources of that philosophy; and (v) that other writings by "self-proclaimed adherents", pre and post 2012, are at best secondary or tertiary

sources.

As described in *A Question Of Logic*,

> "An esoteric philosophy is a philosophy that describes, or seeks to describe, the hidden or inner - the esoteric - nature of Being and of beings including we human beings. An axiom of O9A philosophy, in common with many esoteric philosophies, is that the inner nature of Being and of beings can be apprehended, or represented, by a particular symbolism or by various symbolisms and also by the relationships between symbols, for such esoteric philosophies are based on the Aristotelian principle that existence/reality is a reasoned order capable of being rationally understood, with many esoteric philosophies also positing – as the ancient Greeks did, as Hellenic hermeticism did, and as O9A philosophy does – that this reasoned order (κόσμος) has an ordered structure and that human beings, by virtue of possessing the faculty of reason, are - in their natural state of physis (φύσις) or fitrah - an eikon (εἰκὼν) of that ordered structure.
>
> One such ordered structure is that described in the Poemandres tractate of the Corpus Hermeticum. Another is the O9A Seven Fold Way which is based on the Poemandres tractate with the primary symbolism employed that of the unique septenary Star Game invented by David Myatt in the 1970s.
>
> It would therefore be logical to conclude that the O9A is an esoteric philosophy, and a unique one, first described in the 1989 collection of typescripts written by Anton Long and published under the title *Naos: A Practical Guide to Modern Magick*." {7}

In a 2023 interview {8} Anton Long admitted to using the pseudonym Thorold West and thus to writing all but one of the typescripts in the 1989 collection titled *Naos*, the foundational texts of the O.N.A, with the exception being the text *The Advanced Star Game* which in the 1989 facsimile of those typescripts {9} is clearly marked as by D. Myatt 1976.

It should be noted that since the advent of the Internet, several versions have been published (some commercially) in various formats by various publishers and various editors with most such versions containing omissions or errors and thus which should be treated with caution, with the 1989 facsimile the only reliable version and the only primary source for the foundational texts of the O.N.A.

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{1} Regarding O9A primary sources, qv. Appendix Two.

{2} https://www.tandfonline.com/doi/pdf/10.1080/1057610X.2023.2195065

{3} https://doi.org/10.1080/1057610X.2023.2186737

{4} This lack of authority is manifest in the O9A principle termed the authority of individual judgment.

{5} Anton Long, *Those Who Are Our Kind*, https://web.archive.org/web/20181116051127/https://omega9alpha.wordpress.com/our-kind/

{6} Refer to *Hostia: History, Authorship, And The O9A*, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

{7} https://archive.org/download/a-question-of-logic-v1a/a-question-of-logic-v1a.pdf

{8} https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{8} https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

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A Matter of Honour

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Preface

Given the persistence of unsubstantiated rumours and allegations regarding involvement with Occultism, I deemed it necessary to publicly comment, in some detail, about the matter and thus provide 'my side of the story', and which public comment is based in part on some remarks included in early draft versions (≤ 9) of my autobiography Myngath.

However, as I note here in the conclusion, even though the matter is one of honour I do not expect the plethora of rumours and allegations to suddenly cease as a result of such comments by me, although I perhaps naively nurture a vague hope that what I write here may cause a few individuals to reconsider the veracity of such rumours and allegations.

David Myatt
March 5th, 2012
(Revised January 2013)

°°°

Journalists, Allegations, and Propaganda

For many years – in fact up to and including the present – rumours and allegations concerning my involvement with practical occultism and satanism have been in circulation, and regularly referred to and repeated by journalists, and others, in newspapers, magazines, articles and, latterly, on that new medium - greatly susceptible to the spreading of dishonourable allegations and rumours - that has been termed the Internet. One of these allegations is that I am a certain person known as Anton Long.

In the past thirty-seven years only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, "for my side of the story". The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to

greatly admire and to whom I gave a personal pledge of loyalty.

I have, when asked in person, or via impersonal means of communication such as letters, always denied such allegations of such involvement, as I have, on numerous occasions, challenged anyone to provide evidence to support such accusations. No such evidence has ever been forthcoming [1].

For instance, I was for several days, in early 2000, covertly filmed, photographed, and followed by an investigative team working for the BBC as part of their research for a Panorama programme about David Copeland and the London nail-bombings [2]. Prior to that surveillance, and for an ever longer period, I was also the subject of covert surveillance by a private investigator hired to undertake preliminary research for that BBC investigation. What did all this covert surveillance and investigation reveal? A satanist? No. Someone living an ordinary, rather boring, life with his wife and family in a small village near Malvern who went to work everyday on a bicycle to a nearby farm.

Covert surveillance photograph of me on my way back from work and broadcast by the BBC, 2000

In addition, since at least 1997 I have no doubt been under regular covert surveillance by Special Branch and MI5 – and especially so since 9/11 given some statements I made while a Muslim - with all my communications (internet, telephonic) monitored via GCHQ. Indeed, following my conversion to Islam and during the time I seemed to be, for the security services and the Police, 'a significant person of interest', I recall many meetings and friendly conversations with one of the Special Branch officers on attachment to the city near where I was then living.

Given such surveillance and interest, no doubt there are records somewhere of my activities as a neo-nazi extremist;

of my subsequent life as a radical Muslim supporting Jihad, and finally of my life as a reclusive philosopher, a friend of σοφόν who seeks, through λόγος, to uncover – to understand – Being and beings, and who thus suggests or proposes an ontology of Being. What there will not be, will be any records of 'Myatt as Satanist'.

In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel.

As I wrote some thirteen or more years ago:

> "I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated."

Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête.

However, I quite understand why many people - journalists included - did in the past (and possibly still do) impersonally dislike or hate me, given my past and unethical support for, and my past propagation of neo-nazism, and my previous lamentable public incitement of hatred, intolerance, and violence. I was only reaping what I had sown. Thus I believe I also understand the motivation of those journalists and those authors who used rumours and allegations of involvement with Satanism to discredit me, for they were most probably only doing what they thought was necessary in the struggle against racism, extremism, and bigotry. But does that struggle - for what is ethical - justify their (in my view) unethical use of rumours and unproven allegations?

My own rather old-fashioned view is and was that a personal knowing of someone, extending over a period of many months if not a year or more, is the only honourable way to form a reasoned opinion about someone. For honour means the cultivation of traditional gentlemanly and ladylike virtues and one of which virtues is that we strive to treat other human beings in a fair way; ignoring what others have said or written about them; ignoring their past (real or alleged); and giving them the benefit of the doubt unless and until direct personal experience, direct knowledge of them, reveals them to be dishonourable.

Instead of penning material based on such a personal knowing, it occurs to me that some journalists who wrote and published stories about me might knowingly or unknowingly have or had a somewhat prejudiced view, having put some political or personal agenda before veracity, and thence use their position and/or their influence (use the power of the Media) to propagate their opinion, their version of events, and belittle or otherwise denigrate persons they disliked or did not approve of because they viewed that person not in an empathic, non-judgemental way - as an individual human being whom they had taken the trouble to get to know - but in an impersonal abstract way according to some label or category they had assigned to that individual because of the alleged political or religious views of that individual. Thus, in my own case, they prejudged me - categorized me - as a 'fascist' or a 'nazi' or a 'satanist' - and since they disliked or hated fascists and nazis and considered satanists were immoral and 'evil', they adjudged me a reprehensible person whom they did not like.

Furthermore, in place of a personal knowing - and/or a scholarly research into the life and times of the person they intend to write about and lasting many months if not a year or more - they rely on certain journalistic practices in order to gather information. Practices such as: (1) bribing or persuading corrupt Police officers and government officials and others in order to obtain confidential information about individuals; (2) hacking/intercepting people's private telephonic/internet communications; (3) hiring private investigators to follow individuals and gather information about them; (4) hypocritically attempting to excuse such unethical conduct by making the spurious claim that what they write or say is 'in the public interest' when not only is this so-called 'public interest' an unethical abstraction but also when they as individuals would be offended if someone used such hack journalistic practices against them and their own family. Thus, and for example, a well-known anti-fascist organization could unethically obtain confidential information about its opponents by getting someone sympathetic to their cause in the civil service to obtain national insurance numbers, dates of birth, places of residence, and employment history; as they could employ the services of an unethical private investigator to obtain that and other information via corrupt officials and by covert surveillance.

The result of such journalistic practices, of such a lack of personal knowing, of such a lack of scholarly research, and of such prejudgement of a person, is a hasty piece of work that - to paraphrase what a friend of mine once wrote -

possibly says more about the journalist, more about our society, and more about the modern Media, that it does about the person who is the subject of such a piece of work.

In addition, and importantly, are those who in the past have prejudged me - who have written about me as a violent extremist - accepting of individual change, of the virtues of reformation and pardonance? Are they aware of my voluminous recent writings regarding my philosophy of pathei-mathos and those regarding my extremist past and my rejection of extremism? [3] Are they open to the possibility of my change and reformation? Or will they continue with 'the party line' and thus continue to insist that I am some sinister person whose recent mystical writings are just some sort of diabolical ploy?

More interestingly (perhaps) could my career as an extremist have been brought to an earlier end had one or some of my opponents taken the trouble to get to know me personally and rationally revealed to me the error of my suffering-causing, unethical, extremist ways? Perhaps; perhaps not - I admit I do not know. I do know, however, how my personal interaction with, and the ethical behaviour of, the Police I interacted with from the time of my arrest by officers from SO12 in 1998, permanently changed (for the better) my attitude toward the Police.

The Logical Fallacy of Incomplete Evidence - A Case Study

In a Master of Arts thesis entitled *Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles* a post-graduate student named Senholt made certain claims, and drew certain conclusions, in respect of myself and alleged involvement with the Occult group the 'order of nine angles'. One of his claims is that "the role of David Myatt is paramount to the whole creation and existence of the ONA."

Given that this thesis [4] is often cited as having 'proved' my involvement, I believe a brief overview of the claims, and proofs offered, seems to be in order, especially as - to my knowledge - it has not so far been subjected to a critical analysis.

A reading of the thesis reveals two interesting things. First, the use of and reliance upon secondary and tertiary sources, many of which are anonymous and many of which are derived from 'the world wide web', that most unreliable source of information. For example, he relies on the book Black Sun by Goodrick-Clarke even after admitting it contains errors and that the author offers no proof for the assumptions made in respect of me and the ONA [5].

Second, that Senholt, undoubtedly inadvertently, commits the logical fallacy of incomplete evidence [6]. That is, the multitude of facts and circumstances which do not support his contention about me and the ONA are omitted.

Thus, and in my view, the Senholt thesis, while interesting, does not meet the requirement, the criteria, of scholarship.

This criteria is essentially two-fold: (i) of detailed, meticulous, unbiased research on and concerning a specific topic or topics or subject undertaken over a period of some considerable time, usually a year or more in duration, and of necessity involving primary source material; and (ii) a rational assessment of the knowledge acquired by such research, with such conclusions about the topic, topics, or subject therefore being not only the logical result of the cumulative scholarly learning so acquired but also possessing a certain gravitas, just like genuine scholars.

His lack of primary research is evident in several factual errors. A few examples:

(1) He repeats Searchlight's claim that their 'expose' of me in the April 1998 issue of their magazine caused internal strife in the National Socialist groups I was then involved with, whereas it had no effect at all, other than to make people laugh, since few if anyone of the extremists in such groups ever took seriously anything stated in Searchlight. Instead, as their name for it indicated -

Searchlies - they regarded it as "just more Jewish propaganda" and indeed as something of a badge of honour to be mentioned in it, with the general feeling being that 'if you get mentioned in Searchlies you must be doing something right!'

(2) He asserts that in 1998 the Police raided my home and arrested me. Which is correct. He then asserts that I was arrested again two years later, after the London nailbomb attacks, together with some other Combat 18 members.

Which is incorrect. The facts being that I was not arrested in 2000, and that the 1998 raids were the ones that also involved some C18 and NSM members.

(3) He writes that: "His conversion did not escape the mainstream media, and most English newspapers and media-outlets wrote about the incident, including the BBC." In fact, as a search of media archives would have revealed, my conversion in 1998 was never mentioned until two years after the fact, and most of the media publicity in 2000 linking me with Copeland made no mention of it.

But perhaps Senholt just meant to write something along the lines of 'the fact that Myatt was, at the time of Copeland's trial, a Muslim did not escape some of the mainstream media...'

Moving on to his claims that there are several things which link me with the ONA. All of these alleged links can be shown not only to be unsupported by the facts but also that they do not even amount, as Senholt states, to circumstantial evidence in support of the claim made that I am Anton Long. The claims are:

(1) The use of alternative dating systems, such as yf, by both me and the ONA.

The fact that group A and group B use the same or a similar alternative dating system is not proof that B is a subset of A, only of borrowing, imitation, adaptation, and possibly of plagiarism.

(2) Some occult texts with my name on them.

See the first part of 'omitted facts and circumstances', below -

regarding using the occult as a neo-nazi honeytrap.

(3) That ONA insight roles included supporting neo-nazi groups and terrorism (neo-nazi and Islamic), things which I was openly involved with.

As with alternative dating systems and some ideas (such as acausality - see item (5) below) there is only a possible borrowing, imitation, adaptation, plagiarism.

Also, what is not mentioned are the other ONA insight roles which do not fit in with my life. Such as a police officer, assassin, and joining an anarchist group.

(4) That there is linguistic evidence linking my writings and those of 'Anton Long'.

No evidence from forensic linguistics is presented, so that this claim is just claim about two people using similar concepts and ideas and sometimes the same words.

That is, there is no direct evidence of a link, so that once again this is probably just others borrowing, imitating and adapting already existing ideas and concepts, something that, like plagiarism, happens all the time.

(5) That my departure from Islam (in 2009) coincided with 'Anton Long' writing a plethora of new ONA items.

Since Senholt does not give dates, and does not list the items, before and after this date, this is a rather vague assumption which also ignores two important facts. First, the vast quantity of literature I produced from 2006 onwards (following the suicide of my fiancée) in the form of essays about my Numinous Way/philosophy of pathei-mathos, letters, poetry, and so on. Second, Senholt does not discuss the fact that there were and are several self-confessed satanists (such as the pseudonymous Jason King) who are of opinion that most if not all of the newer, recent, items attributed to Anton Long were written by someone quite different from the 'original Anton Long' associated with the original ONA (or ONA 1.0 as King described it).

(6) That some of my ideas and concepts - such as acausality and Aeons and Homo Galactica - are and have been used by the ONA.

These concepts date to the early to middle 1970's, evident in such non-occult writings as *Emanations of Urania*, and, later on, in my *Vindex - Destiny of the West*.

As an early advocate of copyleft, I have never been bothered by plagiarism or by others using and adapting my ideas and my 'inventions', such as The Star Game. Thus there is use and adaptation by others, and possibly plagiarism, but no proof of a direct link.

In most of the above cases there is also the established and the admitted fact up until 1998 I knew, as friends, some of the people involved with various occult groups, although - as mentioned to Professor Kaplan [7] and others - I did not share their views with us therefore agreeing to disagree on many things. Thus some allowed borrowing of ideas, concepts, and inventions, by such friends is hardly surprising.

Finally, the omitted facts and circumstances that do not support Senholt's claims and conclusions include:

(1) My publicly stated admission, made in the 1990's in correspondence with Professor Kaplan and others - and publicly repeated by me many times in the past ten and more years - that my occult involvement, such as it was in the 1970's and later, was for the singular purpose of subversion and infiltration in the cause of National-Socialism, with part of this being to spread racist ideas and denial of the holocaust. Thus one such occult group I associated with was a honeytrap, and the whole intent was political, revolutionary, not occult and not to with 'satanism'. It was a matter of using, or trying to use, such occult groups for a specific neo-nazi purpose without any interest in or personal involvement with the occult.

As I wrote in part two (1973-1975) of *Ethos of Extremism*:

> "In respect of covert action, I came to the conclusion, following some discussions with some C88 members, that two different types of covert groups, with different strategy and tactics, might be very useful in our struggle and thus aid us directly or aid whatever right-wing political party might serve as a cover for introducing NS policies or which could be used to advance our cause. These covert groups would not be paramilitary and thus would not resort to using armed force since that option was already covered, so far as I was then concerned, by C88.
>
> The first type of covert group would essentially be a honeytrap, to attract non-political people who might be or who had the potential to be useful to the cause even if, or especially if, they had to be 'blackmailed' or persuaded into doing so at some future time. The second type of covert group would be devoted to establishing a small cadre of NS fanatics, of 'sleepers', to - when the time was right - be disruptive or generally subversive.
>
> Nothing came of this second idea, and the few people I recruited during 1974 for the second group, migrated to help the first group, established the previous year.
>
> However, from the outset this first group was beset with problems for - in retrospect - two quite simple reasons, both down to me. First, my lack of leadership skills, and, second, the outer nature chosen for the group which was of a secret Occult group with the 'offer', the temptation, of sexual favours from female members in a ritualized Occult setting, with some of these female members being 'on the game' and associated with someone who was associated with my small gang of thieves [...]
>
> But what happened was that, over time and under the guidance of its mentor, the Occult and especially the hedonistic aspects came to dominate over the political and subversive intent, with the raisons d'etat of blackmail and persuasion, of recruiting useful, respectable, people thus lost. Hence, while I still considered, then and for quite some time afterwards, that the basic idea of such a subversive group, such a honeytrap, was sound, I gradually lost interest in this particular immoral honeytrap project until another spell in prison for an assortment of offences took me away from Leeds and my life as a violent neo-nazi activist [...]
>
> I had occasion, during the 1980's, to renew my association not only with some old C88 comrades but also with the mentor of that Occult honeytrap when, after of lapse of many years, I became involved again in neo-nazi politics and revived my project of using clandestine recruitment for 'the cause'. By this time, that Occult group had developed some useful contacts, especially in the academic world, so some friendly co-operation between us was agreed; a co-operation which continued, sporadically, until just before my conversion to Islam in 1998.
>
> This clandestine recruitment of mine was for a small National-Socialist cadre which went by a variety of names, beginning with 'G7' (soon abandoned), then The White Wolves (c. 1993), and finally the Aryan Resistance Movement aka Aryan Liberation Army [qv. Part Five for details].
>
> However, while some of these Occult contacts were, given their professions, occasionally useful 'to the cause' and to 'our people', by 1997 I had come to the conclusion that the problems such association with

> Occultism and occultists caused far outweighed the subversive advantages; a conclusion which led me to re-write and re-issue a much earlier article of mine entitled *Occultism and National-Socialism*, and which revised article was subsequently published in the compilation Cosmic Reich by Renaissance Press of New Zealand. As I wrote in that article - "National-Socialism and Occultism are fundamentally, and irretrievably, incompatible and opposed to each other."
>
> By the Summer of 1998 I had abandoned not only such co-operation and contacts with such Occult groups but also such clandestine recruitment on behalf of National-Socialism, concentrating instead on my Reichsfolk group and my 'revised' non-racist version of National-Socialism which I called 'ethical National-Socialism'.
>
> Later still, following my conversion to Islam, I was to reject even this version of National-Socialism."

This explains many things, including early occult articles with my name - not the name 'Anton Long' - in zines such as The Lamp of Thoth, and the early version of Copula cum Daemone (which in fact was about the birth of Adolf Hitler). One question Senholt does not ask is why both my name and the name Anton Long occur on the same early texts, with the simple answer being that there were two different people, one of whom (me) ceased all involvement with such occult honeytraps in 1998.

(2) My time as a Christian monk and my writings praising Catholicism in particular and Christianity in general.

This does not fit in with the claim of me being a life-long 'devotee of extreme ideologies' or being a satanist, so it is ignored. No attempt was made to use primary sources - to talk to people who knew me as monk and who could recount my life then, and my autobiography Myngath where I recount my time as a monk.

No mention is made of my many articles in which I praise Catholicism or refer to it in a positive way. For example, my mention of the numinosity of the Latin Tridentine Mass [qv. Concerning The Nature of Religion and The Nature of The Numinous Way] and of the sacrament of confession. As I wrote in Soli Deo Gloria:

> "It is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its 'hidden soul of harmony'."

There is also the small matter of me being married in Church in accordance with the Christian ceremony of marriage. And the small matter of writings of mine such as Pathei-Mathos - A Path To Humility.

(3) My article *Occultism and National-Socialism* - written in the 1980's and republished in the 1990's and again around 2006 - and in which I denounced occultism, is ignored.

(4) My writings about National Socialism and Islam - spanning some three decades - are for the most part ignored, except when they are adduced to show I, as a nazi or as a Muslim, incited violence and possibly terrorism. Are they ignored because they in their quantity and content reveal they were written by someone who was at the time of their writing a dedicated neo-nazi and then a dedicated Muslim, and which dedication to such causes most certainly precludes being some sort of sinister person who was just using those causes for his own satanic ends?

In addition, and importantly, what are also overlooked are: (a) The very real threat of being imprisoned for some of those writings - something surely only a genuine fanatic, a believer, would be prepared to do.

(b) My decades of political activism on behalf of National-Socialism, my two terms of imprisonment resulting from such activities, and my involvement with the paramilitary group Column 88. Which long-term activities over some thirty years, which imprisonment, and which paramilitary involvement surely indicate an inner - a rather fanatical - dedication to that cause.

(c) My travels, as a Muslim, to certain lands, the talks I gave to and the discussions I had with Muslims [8], and my regular attendance at Mosques to pray with other Muslims, which would indicate someone who was, during those years, committed to that Way of Life.

(5) My semi-autobiographical poetry [9], my published correspondence, and my ethical philosophy of The Numinous Way/philosophy of pathei-mathos, are completely ignored. Why are these voluminous writings and these ideas of mine ignored? Because they honestly reveal the thoughts and feelings and ideas and experiences and (importantly) the failings of someone so different from a satanist that they have to be ignored.

(6) My years of interior ethical and philosophical struggle to reform, to change, myself - documented in hundreds of letters, essays, poems, especially after the suicide of my fiancée in 2006 - are completely ignored. Why? Because they do not fit in with the idea, with the theory, of me being 'a deceitful, manipulative, sinister trickster', the archetypal satanist.[10]

It seems, therefore, that some of the facts of my life have been interpreted in order to fit a theory regarding some posited and ideal ONA member, with this interpreted ONA life - with inconvenient facts and circumstances conveniently omitted or ignored - then being held up as proof that I am Anton Long, since this truncated, re-interpreted, life of mine allegedly seems to fit in with the person Anton Long is alleged to be or is said to be according to his satanist writings or according to what some anonymous person has written on the World Wide Web.

In essence, there are no proofs presented in the thesis, with many aspects of my life omitted and with no mention, let alone analysis, of those voluminous writings of mine which portray a person almost the exact opposite of a satanist.

As one person wrote in respect of the rumour, the allegation, and the claim, that I am the pseudonymous Anton Long,

> "We basically have a choice between: (i) believing Myatt is an astonishingly diabolical, duplicitous, creative, polymathical genius who over four decades has been playing 'sinister games' and who has not deviated

> from his youthful sinister cunning plan, and which diabolical genius makes the likes of Crowley and LaVey (and everyone else associated with modern Satanism and the 'left hand path') seem pathetic and mundane; or (ii) assuming Myatt has spent most of his adult life as a covert servant of the British state; or (iii) accepting that Myatt has lived a quite adventurous (but not an exceptionally amazing) life, has made mistakes, has suffered a personal tragedy, and has learned from and been changed by his experiences and by that tragedy [...]
>
> Which of [these] three scenarios is therefore the most plausible?
>
> Which offers the most simple, the most rational, explanation for Myatt's peregrinations? Which require the pomp of conspiracy theory, and which involve superfluous causes, and (sometimes bizarre, sometimes astonishing) ad hoc assumptions and claims?" [11]

Conclusion

In respect of allegations about involvement with satanism and 'being Anton Long' - and in respect of those who manufacture and propagate them - my own experience, my pathei-mathos, manifest in my philosophy of Pathei-Mathos, leads me to two conclusions. My first conclusion is that the research done by some modern authors and even some academics - whose works are published by reputable publishers or quoted by others engaged in academic research - is inadequate and does not meet the taxing criteria of scholarship. Thus these works are unreliable; they have no gravitas, no worth - in terms of learning - for the sagacious.

My second conclusion is that most if not all modern Media that concern themselves with the deeds and lives of individuals – from un-scholarly books and essays, to newspapers, to television news programs and political documentaries, to magazines, to the World Wide Web – are by their very impersonal and mass-media nature unethical. Why? Because they are un-numinous, and encourage and often embody hubris, being as they are the realm of personal opinions, hasty judgement, and misapprehension, and the abode of those for whom 'a story' or some personal/political agenda/prejudice or 'their career' or some unethical un-numinous abstraction (such as 'the public interest') come before honour, empathy, and the reasoned judgement of a personal knowing that has extended over a lengthy period of causal Time and/or been based on an extended period of scholarly research.

A corollary is that those who use such Media, and/or unscholarly books/essays, as sources of allegedly reliable information, as a guide, as a or as the basis for their judgement about and knowledge of someone or some many, are being unfair and uncultured because lacking in the following necessary virtues: (1) a reasoned, balanced, and thus ethical, judgement; (2) the empathy of manifold direct personal contacts; and (3) a scholarly research and/or a personal knowing extending over many years. Virtues which are the genesis of a genuine understanding of, and thence an unbiased knowledge of, another human being; and virtues which rapid, impersonal, mass means of modern communication actively discourage and which virtues are seldom, it seems, cultivated and employed by those involved with and who use and who rely on such modern means for information.

Quite simply it is matter of honour. Of personal knowing. As I mentioned above, the traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations.

As for who and what I really am, I can only suggest the curious read such writings of mine as the following: (a) One Vagabond In Exile From The Gods; (b) Religion, Empathy, and Pathei-Mathos; and (c) Understanding and Rejecting Extremism.

°°°

Notes:

[1] Many people seem to rely on four items in respect of accusations of occult involvement. These items are: (1) an article published in 1998 in the Searchlight magazine entitled The Most Evil Nazi in Britain; (2) a 2009 thesis by Senholt entitled Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles; (3) a chapter in Nicholas Goodrick-Clarke's book Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity (published in 2001); and (4) a 1974 interview I allegedly gave to a reporter.

(a) In respect of the Senholt, see the section in this article subtitled *The Logical Fallacy of Incomplete Evidence - A Case Study.*

(b) In respect of Goodrick-Clarke, his identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled *Diablerie, Revelations of a Satanist* the only known copy of which is in the British Library. No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that "the ONA was founded by David Myatt" or that I was "a long time devotee of satanism."

In addition, Goodrick-Clarke never bothered to contact me regarding these claims of his, and the first thing I knew about them was when the book was published. Had he contacted me, then, I would have been in a position to supply him with the unpublished autobiographical MS that the plagiarist had purloined and used as the source for that fanciful work of fiction entitled Diablerie. An unpublished autobiographical MS that I circulated to a few friends, and a few 'interested parties', in the 1980's when I was engaged in writing *The Logic of History* from which the text *Vindex, The Destiny of the West* (published in 1984) derived. One of 'the interested parties' was the publisher of *Vindex, The Destiny of the West* who subsequently published some other pro-NS works of mine. An interesting overview of Diablerie is given in the 2012 e-text *A Sceptics Review of Diablerie*, by R. Parker.

It is interesting and - to me - relevant that among the many errors of Goodrick-Clarke are the following:

i) I was not born in 1952, as he claimed.

ii) I first met Colin Jordan in 1968, not 1969 as he claimed.

iii) My two terms of imprisonment for political offences were not both for six months, as he claimed.

iv) Morrison was never 'my follower' as Goodrick-Clarke claimed (Eddy was never anyone's follower).

v) Morrison's first name is Eddy, not Eddie as Goodrick-Clarke claimed.

vi) The Occult lady that 'Anton Long' met in the early 1970's did not 'lead the ONA' as Goodrick-Clark claimed, but rather the Camlad association, with the ONA being founded and then led by Anton Long himself following his meeting with that lady.

vii) He mentions a certain Wulstram Tedder whom he claims was a former aide of Colin Jordan during the old NSM days, whereas 'W Tedder' was one of the noms-de-plume I used, for instance when writing for John Tyndall's Spearhead magazine in the 1980's.

It also interesting that Goodrick-Clarke was ignorant of - or did not bother to discover - many documented things about me during the late 1960's and the early 1970's, such as my arrest by the Yorkshire Regional Crime Squad for organizing a gang of thieves. Instead, the often fictitious account he gives of 'my life' during that time is almost entirely taken from the fictional Diablerie manuscript

Such errors, and the lack of evidence to support his assumptions about me, really say all that needs to be said about this particular 'source'.

Interestingly (perhaps) another fanciful work of fiction, similar to Diablerie, and purporting to be yet another autobiography by 'Anton Long' seems to have been recently written by someone, possibly for financial gain resulting from selling it at some silly price to collectors of rare Occult memorabilia. The bulk of this new fictional 'autobiography' consists of an early (now out of date) edition of Myngath to which various fictional autobiographical stories and 'sinister incidents and diatribes have been added in line with what might be expected from a mythical 'Anton Long'. Given that the majority of these autobiographical stories in this so-called *Bealuwes Gast* are quite risible and fanciful (and not fundamentally satanic at all), and given that the 'sinister diatribes' seem to have been cut-and-pasted from various internet articles attributed to those who over the years have used the nom-de-plume Anton Long, it seems unlikely that this forgery will ever be taken seriously by anyone. I mean - and to name just one risible example - who can take seriously a 'clockwork orange cult' and the wearing of white lab coats to boot...

Since this Bealuwes Gast also contains certain autobiographical information contained in private correspondence (e-mails) sent by me to a certain correspondent in 2009, I believe I know the identity of the author, or at least the identity of the person who supplied that private information to the author.

(c) In respect of the 1974 'interview', I reproduce a comment I made in part one of my Autobiographical Notes, first published in 2001:

> "The journalist promised to let me read his final copy before it was published – a condition I had specified before giving the interview – and several photographs of me were taken, with him suggesting I hold something to do with the Occult, since he had noticed I had a collection of horror, and Occult, fiction (most of which in fact were given or loaned to me by Eddy Morrison). Perhaps foolishly, I agreed, holding up some Occult thingy which Joe Short had given to me a few days before. Our conversation lasted for about half an hour, during which the journalist took a few notes (it was not recorded).
>
> I assumed that he would simply recount what I had said. Of course he neither showed me the article before publication, nor printed what I said, except for one short sentence about causing chaos. The journalist also made some rather silly allegations about animal sacrifice, which were investigated at the time by both the Police and the RSPCA whose conclusion was that they were fabrications concocted by the journalist, and perhaps, as I concluded, to get his name on the front page of the newspaper and sell more copies.
>
> What surprised me (and to be honest, upset me, for a while), after this interview, was how so many people believed everything the journalist had written, without bothering to ask me for my side of the story. As if just because something was printed in some newspaper or other then "it must be true" or – as the cliché of mundanes goes: "there is no smoke without fire." And it was then that I learnt several valuable lessons: just how easily people can be manipulated, just how dishonest and conniving (and thus dishonourable) some journalists seemed to be, by nature; and just how powerful the established Media was, able make or break a person's reputation."

(d) In respect of the 1998 Searchlight item, I reproduce here a rather polemical item written by me, the fanatic, in 1998 (during my extremist decades) just before my conversion to Islam and privately circulated to the few members of Reichsfolk. The item was subsequently re-issued - with some amendments and alterations made by Richard Stirling - in 2003 as a confidential supplement to the *Reichsfolk Situation Report* of that year.

> "Not once, in the past thirty years, has anyone provided any evidence of my alleged involvement with the Order of Nine Angles or with Satanism in general [...]
>
> All Searchlight has ever done is make unsubstantiated allegations [...]
>
> One of the unsubstantiated allegations of the Searchlight crowd is that I was a friend of someone called Vik Norris – something they blandly stated in their alleged 'expose' of me, under the headline *The Most Evil Nazi in Britain*, in the April 1998 issue of Searchlight magazine. No evidence for this allegation was presented then, or subsequently.
>
> Indeed, the article simply contains bland assertions by them about me and Satanism with no evidence presented to support such assertions. For example: (1) they stated that the ONA was "formed by Myatt himself in the early 1980′s" but offer no proof for this claim of theirs; (2) they write about "Myatt and his satanic friends" yet never name these alleged 'satanic' friends or provide any proof of involvement by any

of my friends with Satanism; (3) they claim that "within days of being investigated", the ONA withdrew its material from the Internet and that I had shaved off my beard in an attempt to disguise myself, with yet again no evidence being provided for these allegations, which were patently untrue, as anyone could have verified at the time by searching the Internet, calling on me at my home or place of work or asking those with whom I worked.

Unsurprisingly, many people over the years have – for personal or political reasons – referenced this Searchlight article as 'proof' of my alleged involvement, when anyone of any sagacity on reading that and similar articles about me can rationally deduce that it and other such articles are merely malicious propaganda designed to discredit, but worded in such a dishonourable way that even were one to sue the authors for libel in a British civil court (assuming one had the money to do so) there would be no guarantee of success – a legalistic tactic such dishonourable journalists often rely on when they peddle their lies and make their malicious accusations.

As for me, I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven."

[2] The completed BBC programme was broadcast, as a 'Panorama Special' entitled The Nailbomber, on the 30th June, 2000. Nick Lowles, who at the time was working for Searchlight, was listed as the associate producer.

[3] The recent writings of mine include the compilation *Understanding and Rejecting Extremism*, as well as voluminous essays about The Numinous Way/The Way of Pathei-Mathos, and which mystical Way of Life is one of compassion, empathy, humility, gentleness, and love.

As I wrote in *Letter To My Undiscovered Self*,

"The honest, the obvious, truth was that I – and people like me or those who supported, followed, or were incited, inspired, by people like me – were and are the problem. That my, that our, alleged 'problems' (political/religious), were phantasmagorical; unreal; imagined; only projections based on, caused by, invented ideas that had no basis in reality, no basis in the simple reality of human beings. For the simple reality of most human beings is the need for simple, human, things: for personal love, for friendship, for a family, for a personal freedom, a security, a stability – a home, food, playfulness, a lack of danger – and for the dignity, the self-respect, that work provides.

But instead of love we, our selfish, our obsessed, our extremist kind, engendered hate. Instead of peace, we engendered struggle, conflict, killing. Instead of tolerance we engendered intolerance. Instead fairness and equality we engendered dishonour and discrimination. Instead of security we produced, we encouraged, revolution, violence, change.

The problem, the problems, lay inside us, in our kind, not in 'the world', not in others. We, our kind – we the pursuers of, the inventors of, abstractions, of ideals, of ideologies; we the selfish, the arrogant, the hubriatic, the fanatics, the obsessed – were and are the main causes of hate, of conflict, of suffering, of inhumanity, of violence. Century after century, millennia after millennia [...]

That it took me four decades, and the tragic death of two loved ones, to discover these simple truths surely reveals something about the person I was and about the extremisms I championed and fought for.

Now, I – with Sappho – not only say that,

> I love delicate softness:
> For me, love has brought the brightness
> And the beauty of the Sun....

but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings. For that we just have to renounce our extremism, both inner and outer."

As I wrote in *Pathei-Mathos, Genesis of My Unknowing*:

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all. Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism.

But the stark and uneasy truth is that I have no real, no definitive, answers for anyone, including myself. All I have now is a definite uncertitude of knowing, and certain feelings, some intuitions, some reflexions, a few certainly fallible suggestions arising mostly from reflexions concerning that, my lamentable, past, and

thus - perhaps - just a scent, just a scent, of some understanding concerning some-things, perfumed as this understanding is with ineffable sadness."

[4] A revised and updated version of Senholt's thesis, under the title *Secret Identities in The Sinister Tradition*, is included in Per Faxneld & Jesper Petersen: *The Devil's Party - Satanism in Modernity, Oxford University Press*, 2012. ISBN 9780199779246

[5] For my view on Goodrick-Clarke, see footnote 1.

[6] The logical fallacy of incomplete evidence is when material concerning or assumptions about a particular matter are selected and presented to support a particular argument or conclusion, while other material or assumptions which do not support, which contradict, the chosen argument or conclusion are withheld or not discussed. In effect, selective evidence and/or selective argument are used in order to 'prove' a particular point, with such selectively being deliberate, or the result of fallacious reasoning or unscholarly research.

[7] Refer to footnote #51 of Kaplan's book *Nation and Race*. Northeastern University Press. 1998.

[8] Refer to Mark Weitzmann, Anti-Semitism and Terrorism, in Dienel, Hans-Liudger (ed), Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies. NATO Science for Peace and Security Series, vol.67. IOS Press, 2010. pp.16-17.

[9] The compilation *Relict* contains my selection of most of those poems, written between 1971 and 2012, that I feel are worth reading.

[10] Mention perhaps should also be made of my many writings about extremism, my extremist past, and my rejection of extremism, which post-date Senholt's thesis, and in which writings I have endeavoured to explore and understand the roots of both my extremism and of extremism itself. These writings include *The Development of The Numinous Way* (2012) and *Recuyle of the Philosophy of Pathei-Mathos* (2012).

Other such writings are included in the more recent *Understanding and Rejecting Extremism*.

Also of interest should be my seven-part retrospective and autobiographical text *The Ethos of Extremism*, *Some Reflexions on Politics and A Fanatical Life*, and which "personal reflexions on my forty years of extremism may be of interest to a few people, especially given that, as a result of experience, a pathei-mathos, I have come to reject racism, National-Socialism, hatred, and all forms of extremism, having developed a personal weltanschauung, a non-religious numinous way, centred around empathy, compassion, fairness, and love."

[11] Wright, Julie. *David Myatt, Satanism, and the Order of Nine Angles*. e-text, 2012. Revised 2016.

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Appendix

An Apposite Quotation

There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me [...]

I quite understand why, in the past, certain individuals disliked - even hated -me, given my decades of extremism: my advocacy of racism, fascism, holocaust denial, and National-Socialism, followed (after my conversion to Islam) by my support of bin Laden, the Taliban, and advocacy of 'suicide attacks'.

I also understand why - given my subversive agenda and my amoral willingness to use any tactic, from Occult honeytraps to terrorism, to undermine the society of the time as prelude to revolution - certain people have saught to discredit me by distributing and publishing items alleging I am or was a 'satanist'.

Furthermore, given my somewhat Promethean peregrinations - which included being a Catholic monk, a vagabond, a fanatical violent neo-nazi, a theoretician of terror, running a gang of thieves, studying Buddhism, Hinduism, Taoism; being a nurse, a farm worker, and supporter of Jihad - I expect many or most of those interested in or curious about my 'numinous way' and my recent mystical writings to be naturally suspicious of or doubtful about my reformation and my rejection of extremism.

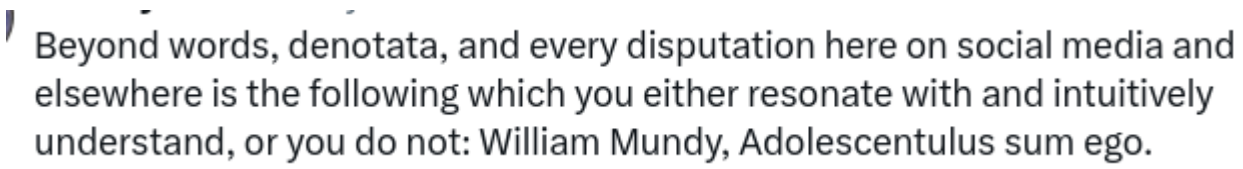
Thus I harbour no resentment against individuals, or organizations, or groups, who over the past forty or so years have publicly and/or privately made negative or derogatory comments about me or published items making claims about me.

Indeed, I now find myself in the rather curious situation of not only agreeing with some of my former political opponents on many matters, but also (perhaps) of understanding (and empathizing with) their motivation; a situation which led and which leads me to appreciate even more just how lamentable my extremism was and just how arrogant, selfish, wrong, and reprehensible, I as a person was, and how in many ways many of those former opponents were and are (ex concesso) better people than I ever was or am.

Which is one reason why I have written what I have recently written about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future. And one reason - only one - why I henceforward must live in reclusion and in silencio.

Source: *Pathei-Mathos – Genesis of My Unknowing*

Evidence, Social Media, And David Myatt


Beyond words, denotata, and every disputation here on social media and elsewhere is the following which you either resonate with and intuitively understand, or you do not: William Mundy, Adolescentulus sum ego.

°°°

In 2023, and on 'social media', a certain antifascist journalist repeated his claim that he had provided evidence that 'proved' that David Myatt was 'Anton Long' and involved with the O9A.

When someone disputed his evidence and linked to the text *Author Profiling In The Case Of Mr Myatt*, {1} the journalist insisted he had provided evidence, and in a classic example of argumentum ad hominem claimed that the respondent was Myatt, and also somewhat immaturely said the respondent was playing 'fantasy games' and should grow up.

In response, we have decided to collect his so-called 'evidence' and reply to it especially as the original social media responses to his 'evidence' are no longer available since the account of the original respondent was conveniently suspended, possibly as a result of complaints from the journalist himself and his zealous 'cancel culture' colleagues.

The claims below are from the thread the above antifascist journalist linked to, and date from 2020 to 2023.

Haereticus
January 2023
Revised 2025

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Claim:

> Each pdf has links and mentions and references of others, some of which were written like 5+ years apart. It all joins up in a big web.

Response:

Of course it "joins up in a big web" because that was the original function of ' the world wide web', of the Internet.

Claim:

> On the O9A site the main author "baeldraca" often alludes to this ridiculous idea that Myatt isn't involved with them. The writing style, layout, and consistent use of Wordpress sites tallies up very closely to Myatt

Response:

This claim about writing style, and layout was debunked in *Author Profiling In The Case Of Mr Myatt*, {1} which proved references and screenshots from 2014 and 2016 to an "ONA Manual Of Style" and a reference to a 1992 letter by Anton Long. Which means:

Firstly, that certain O9A texts whether written by Anton Long himself or by his students may have deliberately copied aspects of Myatt's style, formatting, grammar and spelling in order to "make certain people draw the fallacious conclusion they were intended to make".

Secondly that such a 'sinister' purpose combined with the use of the O9A manual of style was part of the O9A's Labyrinthos Mythologicus which implies "myth-making; creating or concerned with mythology or myths; a mythical narrative, and is both (a) a modern and an amoral version of a technique often historically employed, world-wide among diverse cultures and traditions both esoteric and otherwise, to test and select candidates, and (b) a mischievous, japing, sly, and sometimes (for mundanes) an annoying, part of the O9A sinister dialectic.

In other words, the journalist and his cohorts had been japed, making the conclusion they were intended to make. Furthermore, since the references refer to O9A items from 1992, 2014, and 2016, they cannot claim that this sly intent was recently invented as an excuse after journalist et al presented their so-called 'evidence'.

As for using Wordpress sites, that is only evidence of a few people, out of millions, choosing to use a a free, secure, reliable platform.

Claim:

> I've been reading O9A + David Myatt's "Pathei-Mathos" mysticism for almost 6 years for my research (and because I'm weird). They are, in my opinion, definitely penned by the same author.

Response:

Here the antifascist journalist admits it's just his opinion. He presents no evidence from forensic linguistics, and if he did, or does, the matter is comprehensively dealt with in *Author Profiling In The Case Of Mr Myatt*, from which this is an extract:

> "The first [problem] is that author profiling is subjective not empirical and thus not definitive.
>
> Second, and most important in this case, the task would be formidable with the result easily open to

question given the volume of material written by both Myatt and the pseudonymous Anton Long over several decades and given that the forensic profiler would have to subjectively select what texts from what years to compare.

What would their subjective criteria for such a selection be? To compare a few texts from around the same time? To compare a few texts from the same decade? To compare just a few or dozens of texts from three or four decades?

Since 1984 with the publication of his 45 page tract *Vindex - Destiny of the West* to 2022 with the publication of his *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, Myatt has written thousands of pages of texts. The texts also vary in subject matter, from polemical propagandistic texts in support of National Socialism (1984-1998) to ideological tracts in support of his 'ethical National Socialism' (1996-1998) to items supporting a particular and radical interpretation Islam (2001-2008) to his post-2012 writings about his philosophy of pathei-mathos to his autobiographical effusions such as his 2014 collection of essays titled *One Vagabond In Exile From The Gods* and the letters included in parts two and three of his *Understanding and Rejecting Extremism*. There is also the matter of Myatt's translations of and commentaries on tractates of the Corpus Hermeticum (2017) and his 2017 scholarly monographs *Classical Paganism And The Christian Ethos and Tu Es Diaboli Ianua*.

In the case of Anton Long there are also thousands of pages of texts, from some of the typescripts included in Naos (1989) to The Satanic Letters (1992) to *Enantiodromia - The Sinister Abyssal Nexion* (2012).

The issue is further complicated by writings published between 1992 and 2011 which do not bear the name 'Anton Long' and thus are anonymous but which anonymous texts many critics have assumed were written by Anton Long but for which assumption they have not and never have provided any evidence."

Claim:

> The huge volume of constant writing also matches. Myatt has written a ton of books.

Response:

This is a spurious not to mention silly claim: that just because Myatt has written a lot of books, and there are lots of O9A texts, it means Myatt wrote those lots of O9A texts.

Claim:

> One that caught my eye is his memoir "Myngath - A Wyrdful Life". Notice the front cover is a painting of Myatt with an upside down O9A symbol to his left.

Response:

Another spurious claim: which is that because Myatt chose a painting by an artist with known connections to the O9A it means he's O9A himself! Furthermore, if one examines the symbol in detail it's clear it's not the same as the O9A sigil since there are significant differences. {2}

In addition, the version of Myngath the journalist refers to is an early pre-publication draft. The later published, printed, edition has no such image.

Claim:

> The painting I believe is by Myatt's good mate Richard Moult, a volkish type musician

Response:

Yet another spurious claim: which is that Myatt has or had a friend who was involved with the O9A means he's also O9A! Like in: because I have a friend who supports the Arsenal football team it must mean I'm also a supporter...

Claim:

> Now on the Goodreads page for Myatt's memoir there's a little shout out from Richard Moult.

Response:

This is getting very silly and way beyond simple faulty reasoning. For he claims that because Myatt has or had a friend with known connections to the O9A who praises a work by Myatt it must mean or imply that Myatt is O9A!

Claim:

> Notice the words he uses. He talks about Myatt having many masks - perhaps hiding from his role in O9A still? Also... Mundane: What O9A call people not 'enlightened' to their way of thinking well they call them mundanes ... Nexion: The term used for O9A cells or chapters.

Response:

Just as silly. A friend of Myatt with known connections to the O9A uses O9A terminology which according to the antifascist must mean that Myatt is O9A! In addition, the friend is just providing his personal opinion.

Claim:

> Just feels like they're trying to hide it all in plain site.

Response:

Another personal opinion, with no actual evidence that "they" - whoever they are - are trying to hide something whatever that something is.

Claim:

> Having nearly finished reading the Order of Nine Angles book NAOS (for research), I find extremely hard to believe that a single person has ever completed all tasks set out in the "Seven Fold Way". It's mad. Part of it insists the adherent go to Egypt and sleep in the Sahara.

Response:

What has this got to do with Myatt? It's only evidence of how hard the O9A Seven Fold Way is.

Claim:

> O9A has officially tried to deny that Myatt is Anton Long again (which is laughable), saying I'm fake news etc etc. They completely fail to address the most damning hat points I made in this thread (the Myatt O9A painting, Moult's tribute in his book etc).

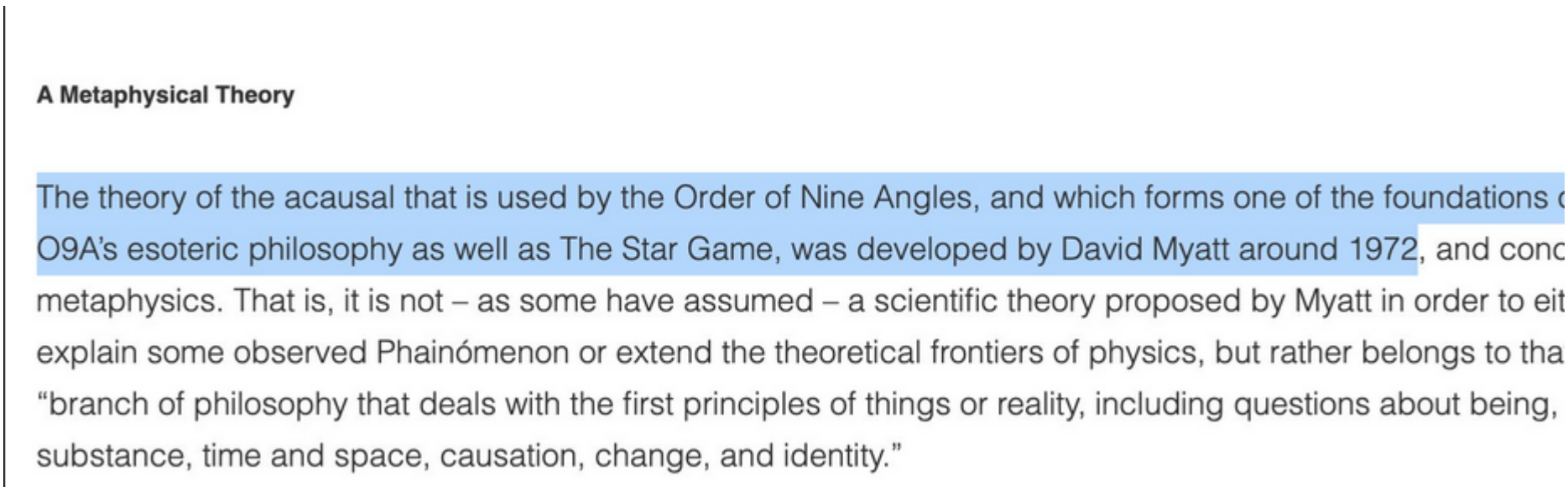
Response:

Since the O9A is and always has been a leaderless movement or rather subculture, there's no official anything or anyone, as many O9A texts have stated over decades. For instance:

> "One of the foundational principles of the O9A sub-culture is the anarchist 'principle of the authority of individual judgment', which means that anyone, associating or identifying themselves with the Occult sub-culture that is the O9A, is free to interpret and to manifest O9A Occult philosophy in whatever way they choose. This principle in practice also means: (i) that no author, no individual, no nexion, can present or represent the view or the opinion of the entity termed the Order of Nine Angles, (ii) that the O9A does not have, never has had, and never will have an 'official policy' about anything, and never has, and never will make 'official statements' about anything." {3}
>
> "Since the O9A is an esoteric philosophy/tradition/subculture there is not, never had been and never can be any 'official' or 'authorized' O9A anything - be it a book, a nexion, an official, a leader, or some title such as or a person who is the 'outer representative' of the O9A." {4}

Claim:

> I wasn't even going to bother replying because it's so obvious Myatt is Long now, but I just came across this sentence from the O9A booklet "Explaining the Acausal and Esoteric Theory".



A Metaphysical Theory

The theory of the acausal that is used by the Order of Nine Angles, and which forms one of the foundations o O9A's esoteric philosophy as well as The Star Game, was developed by David Myatt around 1972, and conc metaphysics. That is, it is not – as some have assumed – a scientific theory proposed by Myatt in order to eit explain some observed Phainómenon or extend the theoretical frontiers of physics, but rather belongs to tha "branch of philosophy that deals with the first principles of things or reality, including questions about being, substance, time and space, causation, change, and identity."

Response:

The relevant phrase is "was developed by David Myatt..." Myatt admits to inventing The Star Game {5} and the fact that the O9A used it and marketed it does not mean there is a direct connection or that such a use makes Myatt O9A, especially as Myatt does not believe in the concept of "intellectual property" and copyright. {6}

Claim:

> Oh and also, both O9A and David Myatt seem to be fans of duelling.

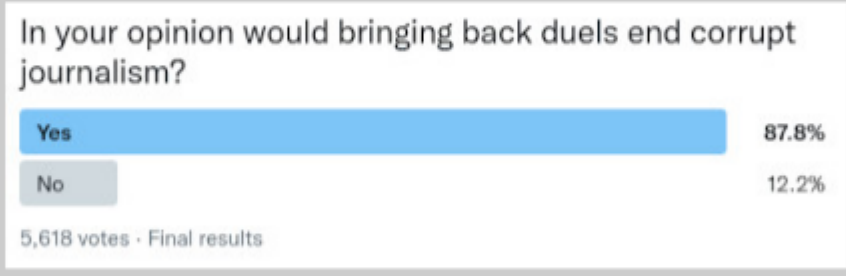
Response:

So are some others advocates of duelling even in this world of nation-States with its often impersonal 'justice' and shyster lawyers which often results in offenders escaping justice. Cue the beginning of the 2014 movie The Virginian with Trace Adkins...

Also,

Myatt and Duelling

Given that Myatt in the 1990s challenged two journalists to a duel with deadly weapons for spreading lies about him, and given that they both mocked Myatt for making the challenge and refused to accept the challenge leading to Myatt calling them cowards, it was interesting to see this question, unrelated to anything Myattian, asked recently on 'social media':



Those interested in the history of the European duel should read the *Booke of Honor and Armes*, published in 1590, which is available at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc

Claim:

> After all their denials, O9A seems to be now officially acknowledging that Anton Long is in fact David Myatt. Myatt is now in his 70s.

Response:

The link - http://www.o9a.org/2021/01/the-next-10-years/ - is now dead but a copy of the text is still available: https://web.archive.org/web/20211023225259/https://www.o9a.org/the-next-ten-years/

As mentioned above, there is no official O9A anything, be it a website or person. The offending article is signed and dated Chloe, California, 1.1.2021ev with Chloe [Ortega] being a pseudonym used by someone who since 2010 has left the O9A then returned many times and who also claimed to be the O9A 'outer representative' even though there is no such position. {7} In 2023 she again announced her departure.

Since then she has, according to antifascists, been working with them, providing screenshots from old O9A internet groups and forms where anonymous people communicate and discuss the O9A, with antifascists claiming various silly things having jumped to the conclusion that one of more of those anonymous people must be Myatt. For which of course they have provided no evidential facts as in IP addresses and the real-world identity of the person(s) using those IP addresses.

Thus in this case the antifascist journalist is citing the word of some anonymous person, on some anonymous website, who dubiously claimed to have been appointed to a non-existent O9A position and who went on to make anonymous claims about the O9A and Myatt.

When someone, several times, and on social media asked several antifascists, including the journalist in question, who Chloe really was they did not answer.

Claim:

> The Order of Nine Angles (O9A) have begun scrubbing the heavier David Myatt pieces from their website (which absolutely is not their website according to them). Myatt has recently been 'correcting' information about himself all over Wikipedia too. Odd.

Response:

Whatever website he was referring to - probably o9a dot org - no one of any intelligence would bother 'scrubbing' or 'correcting' information for some nefarious reason since they know the website in question was and is archived by the 'wayback' machine, as we demonstrated above in relation to Chloe's article.

As for Wikipedia, what user is he referring to? Since there is no user named Myatt he seems to have made yet another assumption: that some anonymous user is Myatt, for which assumption he offers no evidence.

Claim:

> Another Myatt - O9A link: Recently an avidly devout O9A channel, "Nameless Therein", posted a video of David Myatt reciting one of his old poems. It was quickly taken down, but I managed to catch this screenshot of the link preview. I listened and it did sound like Myatt.

Response:

Another silly claim. He provides no evidential facts regarding a connection, a personal link, between Myatt and "Nameless Therein" and intentionally or otherwise calls is a 'video' when the recording was audio only. He also provides no proof the reciter of the poem was Myatt.

The fact that it was on an O9A channel also does not prove anything. If the recording was by Myatt, he probably circulated it to some friends - perhaps even to Mr Moult - any one of who may have sent a copy to the anonymous person using the nym "Nameless Therein". Such sharing happens, especially in this age of digital recordings and social media.

Claim:

> Also, strangely enough, Myatt, who very rarely gives interviews (and claims to have no connection to the O9A), will be interviewed for the renewed publication of Fenrir, the O9A magazine.

Response:

Another spurious connection because the antifascist journalist in question was invited quite recently to interview Myatt, but declined. Perhaps because he wanted to go on making such silly claims and spurious connections and pass them of as 'evidence'.

Claim:

> If you mention Myatt on Twitter this guy comes to defend him (probably Myatt or a close friend). Myatt also has a Wikipedia account that he uses to constantly change things about himself. He's more obsessed with himself than I am obsessed with O9A I think.

If you mention Myatt on Twitter this guy comes to defend him (probably Myatt or a close friend). Myatt also has a Wikipedia account that he uses to constantly change things about himself. He's more obsessed with himself than I am obsessed with O9A I think. twitter.com/Didadic1/statu...
This Tweet is from a suspended account. Learn more

Response:

This tweet references a reply from a account which was, as we noted above, conveniently suspended, possibly as a result of complaints from the journalist himself and his zealous 'cancel culture' colleagues.

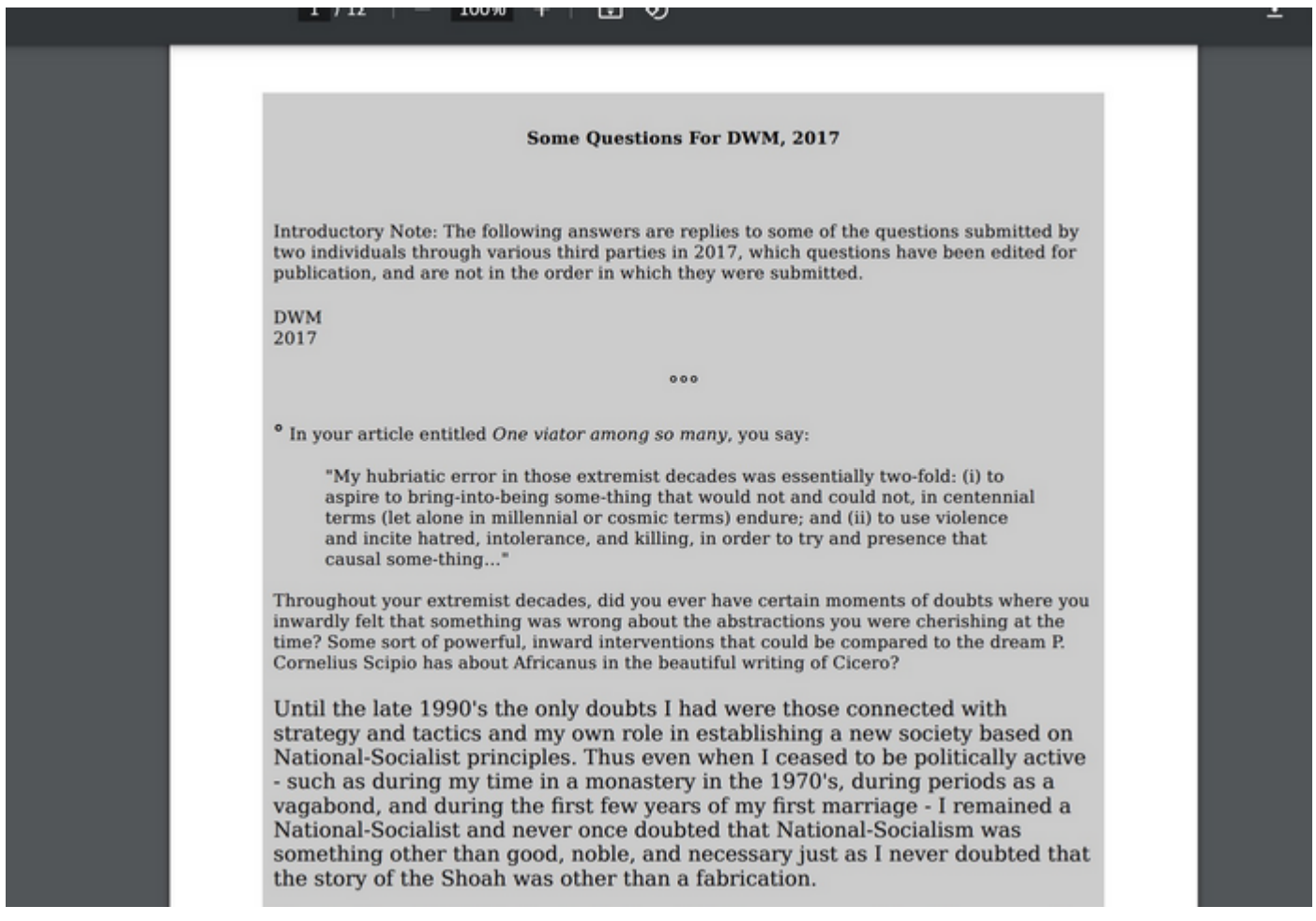
Whatever, the journalist provided no proof for his 2022 claim that the person was "probably Myatt", a claim he went on to repeat ad nauseam in 2022 and into 2023, going so far as to address a respondent as "Dave".

This claim - that anyone disagreeing with what antifascists claim about Myatt on social media is Myatt himself - has now become something of an antifascist fantasy which has become the ad hominem of choice especially when they are asked for evidence of their claims or when someone makes any positive comment about Myatt.

Note also in the above screenshot the prejudicial opinion that Myatt is "obsessed with himself" and the claim that Myatt has a Wikipedia account. What account? What proof is there that some anonymous Wikipedia account is or was used by Myatt? Yet again, no evidence is forthcoming.

Claim:

> Where he puts his foot in it here, again, is providing even more similarities between Myatt and O9A PDFs. Note the formatting and style of the Myatt post (on the left) and this O9A post (on the right).



Some Questions For DWM, 2017

Introductory Note: The following answers are replies to some of the questions submitted by two individuals through various third parties in 2017, which questions have been edited for publication, and are not in the order in which they were submitted.

DWM
2017

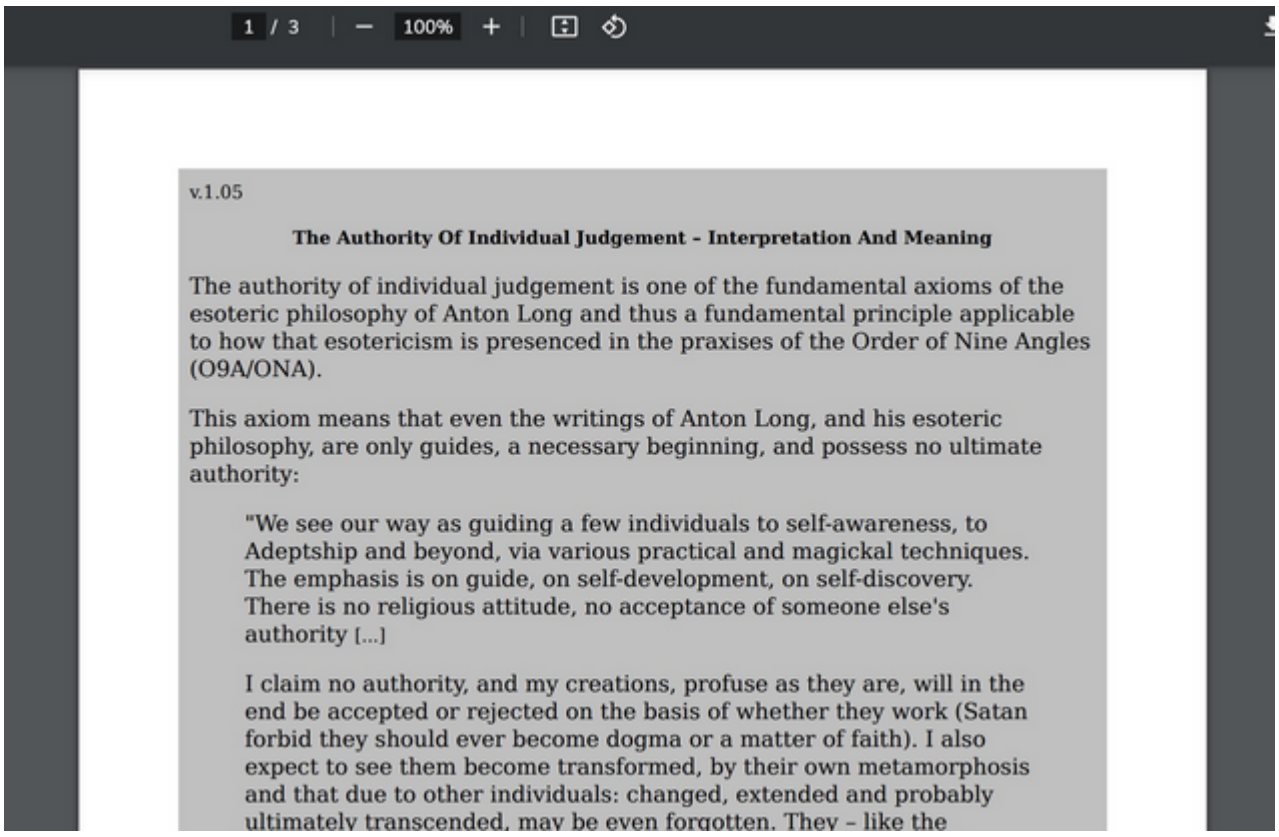
°°°

° In your article entitled *One viator among so many*, you say:

> "My hubriatic error in those extremist decades was essentially two-fold: (i) to aspire to bring-into-being some-thing that would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure; and (ii) to use violence and incite hatred, intolerance, and killing, in order to try and presence that causal some-thing..."

Throughout your extremist decades, did you ever have certain moments of doubts where you inwardly felt that something was wrong about the abstractions you were cherishing at the time? Some sort of powerful, inward interventions that could be compared to the dream P. Cornelius Scipio has about Africanus in the beautiful writing of Cicero?

Until the late 1990's the only doubts I had were those connected with strategy and tactics and my own role in establishing a new society based on National-Socialist principles. Thus even when I ceased to be politically active - such as during my time in a monastery in the 1970's, during periods as a vagabond, and during the first few years of my first marriage - I remained a National-Socialist and never once doubted that National-Socialism was something other than good, noble, and necessary just as I never doubted that the story of the Shoah was other than a fabrication.

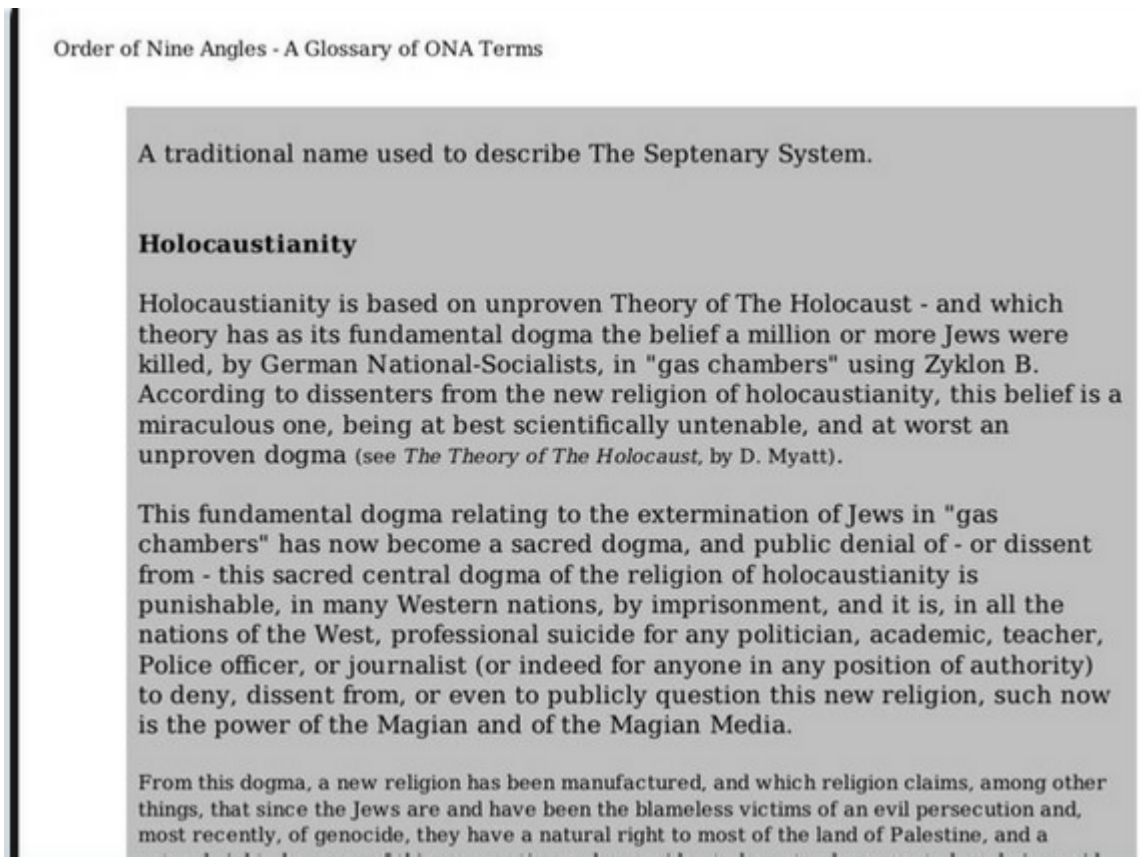

1 / 3
100%
v.1.05
The Authority Of Individual Judgement – Interpretation And Meaning
The authority of individual judgement is one of the fundamental axioms of the esoteric philosophy of Anton Long and thus a fundamental principle applicable to how that esotericism is presenced in the praxises of the Order of Nine Angles (O9A/ONA).
This axiom means that even the writings of Anton Long, and his esoteric philosophy, are only guides, a necessary beginning, and possess no ultimate authority:
"We see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority [...]
I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become dogma or a matter of faith). I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably

Response:

Which again takes us back to what we said earlier: that the journalist and his cohorts had been japed, making the conclusion they were intended to make. Since they can't or won't admit this even given the published evidence from 1992, 2014 and 2016, they will no doubt continue to employ the Große Lüge propaganda technique hoping that if they repeat the claims or lies often enough for long enough then the hoi polloi will believe them.

Claim:

> Another example of David Myatt being cited in official (and in this case internal) Order of Nine Angles literature. Here, in a document about O9A language, they speak of how Holocaust denial is part of O9A doctrine.


Order of Nine Angles - A Glossary of ONA Terms
A traditional name used to describe The Septenary System.
Holocaustianity
Holocaustianity is based on unproven Theory of The Holocaust - and which theory has as its fundamental dogma the belief a million or more Jews were killed, by German National-Socialists, in "gas chambers" using Zyklon B. According to dissenters from the new religion of holocaustianity, this belief is a miraculous one, being at best scientifically untenable, and at worst an unproven dogma (see The Theory of The Holocaust, by D. Myatt).
This fundamental dogma relating to the extermination of Jews in "gas chambers" has now become a sacred dogma, and public denial of - or dissent from - this sacred central dogma of the religion of holocaustianity is punishable, in many Western nations, by imprisonment, and it is, in all the nations of the West, professional suicide for any politician, academic, teacher, Police officer, or journalist (or indeed for anyone in any position of authority) to deny, dissent from, or even to publicly question this new religion, such now is the power of the Magian and of the Magian Media.
From this dogma, a new religion has been manufactured, and which religion claims, among other things, that since the Jews are and have been the blameless victims of an evil persecution and, most recently, of genocide, they have a natural right to most of the land of Palestine, and a

Response:

An example of the Große Lüge propaganda technique in action: claiming yet again that some 'official' O9A something or person said or wrote something 'official' about Myatt when no such 'official' O9A something or person exists.

Yes, what has been termed 'holocaust denial' is part of O9A doctrine, and yes both Myatt and the O9A use the now deprecated term 'holocaustianity' as do thousands of neo-nazis and so-called 'White supremacists' around the world.

Thus, this is just one more spurious claim.

Conclusion

It should be obvious that the so-called 'evidence' provided by the journalist is not evidence at all but rather a collection of unproven claims, personal and prejudicial opinion, and of such faulty reasoning that it borders on or simply is propaganda born out of a cause he zealously believes in.

If it is propaganda, and we are inclined to believe it is, the last word should go to Myatt since he is the one defamed week after week, year after year on social media and elsewhere. The following quote is from one of Myatt's 2022 interviews and in answer to the question

> "your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?"
>
> "No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather

that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing." {8}

°°°°°

{1} https://concerningmyatt.files.wordpress.com/2022/09/dm-o9a-author-profiling.pdf

{2} As described in the explanatory text *The Green Damask Room And The Polyhedron*,

The Green Damask Room

There are four “encodings” in the painting by Richard Moult to which he gave the name The Green Damask Room.

Two reflections in the suspended polyhedron which depict two locations in Shropshire, personal to the subject of the painting and of general interest regarding the history of a certain Esoteric Tradition.

The sigil above the polyhedron is an encoding of the secret name of 'Satan' according to that Tradition.

Although it may be reproduced as such, the polyhedron itself is not an intentional depiction of an inverted Septenary symbol (and thus does not necessarily require reverting). Rather – and interestingly given its resemblance to the Septenary sigil – it is the pattern which emerged via the encoding of the name of the terrestrial location associated with “Yusra” and the “New Aeon”.

In addition, the 'Green Damask Room' – named and known as such among family, friends, and selected invited guests – exists in a certain large house in a certain location in a certain country.

https://archive.org/download/damask-room/damask-room.pdf

The text contains comparitive images including a close-up fof the polyhedron from a 56 Mb .tiff image taken by the artist.

{3} Morena Kapiris, *Analysing Anti-Fascist Prejudice And Propaganda In Relation To The O9A*, June 2019. Included in *A Reasoned Response*, https://web.archive.org/web/20210515183810/https://omega9alpha.files.wordpress.com/2020/08/reasoned-response-v9.pdf

{4} *Hostia: History, Authorship, And The O9A*, https://theo9away.wordpress.com/2022/07/21/hostia-history-authorship-and-the-o9a/

{5} *The Star Game – History and Theory* included in *Time As Emanation of Being,* https://davidmyatt.files.wordpress.com/2014/03/myatt-time-otherness-v3.pdf

{6} "Since I consider the abstractions denoted by the terms 'intellectual property' and 'copyright' to be anachronistic, the book is licensed under the Creative Commons Attribution-NoDerivatives 4.0 International (CC BY-ND 4.0) License – and thus can be copied, distributed, and commercially published, royalty-free, according to the terms of that license." Footnote to the post at https://davidmyatt.wordpress.com/2018/03/09/the-numinous-way-of-pathei-mathos/

{7} *Was The O9A* '*Outer Representative*' *Role A Jape*? Available at https://theo9away.files.wordpress.com/2022/11/outer-rep-jape-v3.pdf

{8} *The Uncertitude Of Knowing: An Interview With David Myatt,* Summer 2022, https://davidmyatt.files.wordpress.com/2022/08/dm-interview-summer-2022-parts1-2-v1.pdf

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Some Indicative Social Media Screenshots

Your allegations about David Myatt and myself are just allegations and will remain just scurrilous accusations, for where is your probative evidence? The onus is on the accuser to provide such evidence or be publicly silents since that's the civilized thing to do, but it won't happen here will it?

°°°

Reply to you

The evidence that you founded o9a (I'm not playing along with the ridiculous pretence that you're not David Myatt) is that you've clearly the instincts of a litigious little fucking worm, and if you really thought you wouldn't get absolutely wiped in court you'd have sued HNH or whoever years ago.

°°°

That's not evidence it just another assumption and reveals a lack of research. As for David Myatt suing people, he's answered that question several times, once a decade ago:

As for me, I have never bothered to have recourse to civil law, and established Courts, to sue those making libellous allegations about me quite simply because the only law I believe in and strive to uphold is the law of personal honour. Given that I have challenged two journalists, according to the law of personal honour, to a duel with deadly weapons for making such malicious allegations, and given that they did not have the honour to accept this challenge or issue an apology in lieu of fighting a duel, I consider my honour vindicated and their own dishonourable character proven."

https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-a-matter-of-honour.pdf

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David obfuscating and question-begging? Who would have thunk it?

What a tired, washed up, and racist old man. A doddering old man who has nothing better to than search for his name being mentioned on the internet.

What size are your clown shoes, Myatt?

°°°

> As expected and as usual. No evidential facts to support your accusations, only argumentum ad hominem in reply.

> Shut the fuck up you pathetic coward

°°°

> Such a reasonable reply. As for 'shutting up' perhaps you should stop reading my posts? All things pass away in the end, in their own time:

ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν [Theophrastus/Simplicius]

Where beings have their origin there also they cease to exist: offering payment [2] to balance, [3] one to another, their unbalance for such is the arrangement of what is passing. [4]

The appended text was:

ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
[Theophrastus/Simplicius]

Where beings have their origin there also they cease to exist: offering payment [1] to balance, [2] one to another, their unbalance for such is the arrangement of what is passing. [3]

1. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods,
Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ΄ ἔριν καὶ χρεώμενα [χρεών]
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

2. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

3. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

Extract from https://davidmyatt.wordpress.com/wp-content/uploads/2024/02/dwmyatt-anaxmander.pdf

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> But you are Myatt and we both know it. The probative evidence is this conversation where you display all the verbal tics distinctive of Myatt including asking for "probative evidence" of the self evident
>
> °°°
>
> You do not know in the sense of having probative evidence to support your claim.

> Honestly what David does not know, or refuses to admit, is that we are all reading a primary source documenting the truth of his identity every time he has a conversation with us that reveals his hangups and linguistic flourishes. "Are you going to engage with a primary source?" *mustache twirl*1/2
>
> °°°
>
> If that's true then publish your evidence using stuff written and published by David Myatt himself. A useful overview of the matter is in items available at concerningmyatt.wordpress.com

---

No evidence was subsequently posted

> Further, nobody cares if his rejection of extremism after he birthed a snowball of extremism. A requirement to be an adult is taking responsibility. Rejecting extremism after creating it means nothing if you do not actively work in the fight against the damage you caused. A major cause of loneliness

#

°°°

> He created nothing only supported an existing extremism as so many do. He took responsibility by admitting his mistakes as evident in all his post 2012 writings which are publicly available. Perhaps you could give us with your critique of writings such as davidmyatt.wordpress.com/rejecting-ex...

https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf

No critique was posted

> One of my favourite things about Online is that you can have the founder of the world's most prolific neo-nazi terror network, responsible for possibly hundreds of murders globally, spend three days on his 6 follower anonymous account pissing and crying at you about logical fallacies.

°°°

> Still pushing the phantasy that I'm DM, that DM=AL, that AL founded a certain group, and still using the same old ad hominems or variations thereof. Of course, you 'know' the phantasy is real because so many others believe it and have written that it's true or must be true. Or did you have a vision?

°°°

> Oh, I'm fully aware. The more esoteric and underground extremist elements of the far right are geninely dangerous. As an aside, I've had David Myatt of o9a in my mentions for nearly two weeks now, demonstrating how even some fucking idiot can create a really violent movement given the space.

°°°

> David Myatt of the o9a? An assumption, a trope, for which neither you nor anyone, including academics, has provided any evidence from primary sources, qv. archive.org/download/dmy...

https://archive.org/download/dmyatt-equals-anton-long/dmyatt-equals-anton-long.pdf

°°°

> Imagine being the founder of the world's largest neo-nazi terror network and also being this much of a whiney little pissbaby. I hope one of the 764 zoomer psychos that got radicalised by him see this and decide to [ROBLOX_OOF.mp3] him.

°°°

> Again, where is the evidence for the allegation of him being the 'founder' of such a network. You et all haven't provided any and seem to rely on the fallacies of ad populum and appeal to authority. And of course rely on hatred and prejudice and ad hominems. So much for reason. and fairness.

Lmao. Yes you're a Very Special Boy, David.

°°°

> Q.E.D. ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν. PS, Myatt's translation is recommended....

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A Fundamental Question

Quid Est Veritas?

A fundamental question now as in centuries past is what is the 'truth' about a person, about an event, or about some-thing supra-personal such as some -ism or -ology or group or movement which several or many persons believe in, or accept, or belong to, or adhere to.

The English word 'truth' suggests conformity with fact, agreement with reality, accuracy of representation; with the Latin veritas and the Greek ἀλήθεια (alétheia) suggesting a similar sense but also and importantly, in regard to the Greek, of what is disclosed having been previously concealed for whatever reason or from whatever cause, as for example in the following:

(i) vv. 5-6 of tractate XIII of the Corpus Hermeticum,

> Καὶ ἐν τούτῳ ψεύδῃ· τὸ γὰρ θνητὸν εἶδος καθ´ ἡμέραν ἀλλάσσεται· χρόνῳ γὰρ τρέπεται εἰς αὔξησιν καὶ μείωσιν, ὡς ψεῦδος.
>
> Τί οὖν ἀληθές ἐστιν, ὦ Τρισμέγιστε
> In that you have been deceived, for the form of the deathful alters every day: changed by the seasons, it grows then withers and so deceives.
>
> What then - Trismegistus - is the actuality? [1]

(ii) v. 1567 of the Agamemnon,

> ἐς τόνδ᾽ ἐνέβης ξὺν ἀληθείᾳ χρησμόν
> until now, what the oracle revealed has been followed

(iii) In 3: 21 in the Gospel of John,

> ὁ δὲ ποιῶν τὴν ἀλήθειαν
> literally, "they practising the disclosing". [2]

Replacement And Concealment

The quotation from tractate XIII of the Corpus Hermeticum expresses something of the reality of the change that occurs in Nature and in ourselves as children of Gaia, [3] and also in those constructs we mortals manufacture be these constructs material or based on denotata but which denotata like material ones do not embody what is living and part of Nature. Instead, denotata express an idea, an ideal, which can and often do form the basis of some -ism or some -ology. [4] That is,

> πάντα γὰρ σώματα ζῶντα ἔμψυχα, τὰ δὲ μὴ ζῶντα ὕλη πάλιν καθ' ἑαυτήν ἐστι
> all living beings presence life while the non-living are substance only
>
> Tractate XI, v.10, Νοῦς πρὸς Ἑρμῆν. [5]

For all denotata by their physis [6] are substances which require mortals to embody and transmit them verbally or by writing (be it handwritten, printed, or in digital form) and given the physis of mortals both the embodiment and the transmission will naturally change, vary, over causal time. Hence why a denotata such as a specific 'national identity' will vary as the population within a specifically named 'nation' changes over decades and centuries as a result of various factors be they immigration, emigration; invasion, occupation, by others; economic decline; environmental factors; education; or through the zeitgeist of that 'nation' changing or being changed as for example by an internal revolution which replaces one -ology or religious belief with another.

Hence why a certain 'truth' accepted somewhere for a while, be it decades or centuries, can and does change, or is or becomes concealed and replaced with another 'truth'. Most ideas, ideals, -isms and -ologies present or are said or believed to present a certain 'truth' or certain 'truths', for example about ourselves, or about some-thing such as 'happiness', or about some existence after death, or about some type of apparently needed or 'better' governance.

How then can we discover, reveal, the truth about a person, about an event, or about some-thing such as some -ism or -ology or group or movement?

It is my view, derived from personal experience, from considering questions of exegesis, and from translating and commenting on Greek texts such as the Corpus Hermeticum and the Gospel of John, that pathei-mathos, empathy, and personal research over an extended period of time using primary sources, [7] are a means whereby we as individuals can answer the question of what is the truth about someone, some event, or about some-thing such as some -ism or -ology or group or movement; and that if we do use such means then it is incumbent on us, as mortal fallible beings capable of reason and possessed of the ability to apprehend the numinous and thus the error of hubris, [8] to refrain

from commenting on what we have not personally discovered.

For,

> οὐκ οἶδ᾽: ἐφ᾽ οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ
> I do not know: about things I cannot judge for myself, I prefer to be silent. [9]

Similarly,

> σοφία νοερὰ ἐν σιγῇ
> noetic sapientia is in silence [10]

David Myatt
Spring Equilux
2025

Ξ Ξ Ξ

1. DWM, *Corpus Hermeticum: Eight Tractates*, Translation and Commentary, p.148. https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

'Deathful' is my translation of θνητός used in several tractates, qv. Poemandres 14, tractate VIII:1, and tractate XI:7ff, inspired as it was by Chapman's poetic translation of the Hymn to Venus from the Homeric Hymns: "that with a deathless goddess lay a deathful man".

I also used it in my rendering of an enigmatic verse attributed to Heraclitus:

> ἀθάνατοι θνητοί, θνητοὶ ἀθάνατοι, ζῶντες τὸν ἐκείνων θάνατον, τὸν δὲ ἐκείνων βίον τεθνεῶτες. (Fragment 62, Diels-Krantz)
>
> The deathless are deathful, the deathful deathless, with one living the other's dying with the other dying in that other's life.

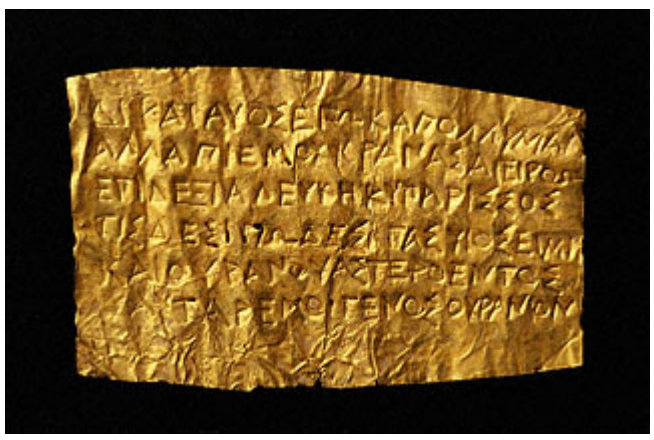
2. Translated by DWM, *The Gospel According to John,* Translation And Commentary, Volume I, https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

The context is:

> 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.
> 17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.
> 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
> 19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
> 20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·
> 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.
>
> Theos so loved the world that he offered up his only begotten son so that all those trusting in him would not perish but might have life everlasting. For Theos did not dispatch his son to the world to condemn the world, but rather that the world might be rescued through him. Whosoever trusts in him is not condemned while whomsoever does not trust is condemned for he has not trusted in the Nomen of the only begotten son of Theos. And this is the condemnation: That the Phaos arrived in the world but mortals loved the darkness more than the Phaos, for their deeds were harmful. For anyone who does what is mean dislikes the Phaos and does not come near the Phaos lest their deeds be exposed. But whomsoever practices disclosure goes to the Phaos so that their deeds might be manifest as having been done through Theos.

3.

Γῆς παῖς εἰμι καὶ Οὐρανοῦ ἀστερόεντος
I am a child of Gaia and the starry heavens



Gold funerary tablet (c. 200 BCE) found at Eleutherna, Crete,
of the kind presumed to be associated with an aural ἱερός λόγος (esoteric mythos),
all of which funerary items have inscriptions similar to the above.
qv. Tractate III, Ιερός Λόγος, Corpus Hermeticum

4. In regard to abstractions, qv. (i) *Developing The Numinous Way Of Pathei-Mathos*, pp.530-534 of *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf and (ii) *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, pp.6-12 of *Selected Writings*, op.cit.

5. As noted in my commentary on tractates of the Corpus Hermeticum: (i) *substance*, ὕλη, the materia of 'things' and living beings, contrasted with οὐσία, essence. qv. Pœmandres 10, (ii) *presence life*, ἔμψυχος.

6.

> "Physis is usually translated as either 'Nature' (as if 'the natural world', and the physical cosmos beyond, are meant) or as the character (the nature) of a person. However, while the context - of the original Greek text - may suggest (as often, for example, in Homer and Herodotus) such a meaning as such English words impute, physis philosophically (as, for example, in Heraclitus and Aristotle and the Corpus Hermeticum) has specific ontological meanings. Meanings which are lost, or glossed over, when physis is simply translated either as 'Nature' or - in terms of mortals - as (personal) character.
>
> Ontologically, as Aristotle makes clear, physis denotes the being of those beings who or which have the potentiality (the being) to change, be changed, or to develope. That is, to become, or to move or be moved; as for example in the motion (of 'things') and the 'natural unfolding' or growth, sans an external cause, that living beings demonstrate.
>
> However, and crucially, physis is not - for human beings - some abstract 'essence' (qv. Plato's ἰδέᾳ/εἶδος) but rather a balance between the being that it is, it was, and potentially might yet be. That is, in Aristotelian terms, it is a meson - μέσον - of being and 'not being'; and 'not being' in the sense of not yet having become what it could be, and not now being what it used to be. Hence why, for Aristotle, a manifestation of physis - in terms of the being of mortals - such as arête (ἀρετή) is a meson, a balance of things, and not, as it is for Plato, some fixed 'form' - some idea, ideal - which as Plato wrote "always exists, and has no genesis. It does not die, does not grow, does not decay."
>
> According to my understanding of Heraclitus, physis also suggests - as in Fragment 1 - the 'natural' being of a being which we mortals have a tendency to cover-up or conceal."
>
> *The Concept Of Physis*, pp.500-502, *Selected Writings*, op.cit.

7. In the matter of exegesis refer to (i) *Questions of Good, Evil, Honour, and God*, pp.406-432 of *Selected Writings*, op.cit. (ii) *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf (iii) *Exegesis And Pathei-Mathos*, pp.52-54 of *A Child Of Gaia*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-child-of-gaia.pdf

In the matter of pathei-mathos and empathy refer to *The Numinous Way of Pathei-Mathos*, pp.459-524, of *Selected Writings*, op.cit.

In the matter of personal experience refer to *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit.

In the matter of primary sources:

> "Among primary sources are original manuscripts germane to the subject or to a historical person, such as in the case of Jesus of Nazareth, Papyrus Bodmer in the Vatican Library, and in the case of Sappho fragments of papyri such as P. Oxyrhynchus. XV, 1787 fr. 1 and 2; archaeological or fossil remains from an historical period; contemporaneous manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and authenticated manuscripts published and unpublished.
>
> The writings, opinions, and conclusions of others about such subjects or persons are secondary sources, with tertiary sources a collection or compendium of such secondary sources. In regard to the original language of primary sources, if a person venturing an opinion about such material cannot read the original language, and does not personally translate such a work or passages from such a work and thus has to use the translations of others then opinions and conclusions about that work are secondary sources."
>
> *Research, Primary Sources, And Pathei-Mathos*, pp.794-5, in *Selected Writings*, op.cit

8. An awareness of the numinous is what predisposes us not to commit the error, the folly, of ὕβρις.

> "The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as

> sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods."
>
> Notes On War, Suffering, And Personal Judgement,
> pp.19-22 of *A Child Of Gaia*, op.cit.

The numinous is also presenced in an awareness of Gaia (Nature) as a living being which we are mortal emanations of.

9. Sophocles, *Oedipus Tyrannus*, 569.

10. Corpus Hermeticum, tractate XI, v.2

From my commentary on that tractate:

> *noetic sapientia*. For a variety of reasons, I have used the term *noetic sapientia* to denote σοφία νοερὰ.
>
> i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. *Procli Diadochi In Platonis Timaeum Commentari*, Volume 5, Book 4, 245-247; *Procli in Platonis Parmenidem Commentaria*, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.
>
> Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.
>
> ii) As noted in my commentary on Poemandres 29 - where I used the Latin *sapientia* in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes. As in the Poemandres tractate *sapientia* (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.
>
> iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.
>
> Thus, *noetic sapientia* implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]
>
> In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.
>
> *Corpus Hermeticum: Eight Tractates*, op.cit.

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